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VOL. VI.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

SPECIMENS OF THE EASTERN HINDĪ
LANGUAGE.

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DIALECTS & SUB DIALECTS OF THE EASTERN HINDI LANGUAGE



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VOL. VI.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

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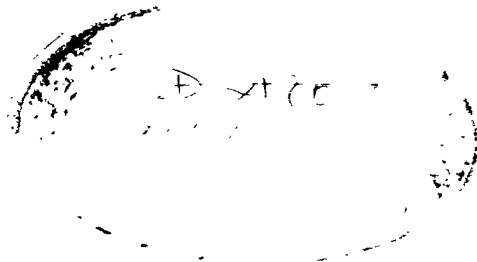
SPECIMENS OF THE EASTERN HINDĪ LANGUAGE.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.

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MAP.

Map of the Dialects and Sub-Dialects of the Eastern Hindi Language Facing Title-page.

THE MEDIATE GROUP.

EASTERN HINDĪ.

The Mediate Group.

The Mediate group of Indo-Aryan vernaculars is a group of dialects, not of languages. It includes only one language, *viz.*, Eastern Hindī.

This language, which includes three main dialects, Awadhī, Baghēlī, and Chhattīsgarhī, occupies parts of six provinces, *viz.*, Oudh, the North-Western Provinces, Baghelkhand, Bundelkhand,

Its Geographical Habitat.

Chota Nagpur, and the Central Provinces. It covers the whole of Oudh, except the district of Hardoi, and a small portion of Fyzabad. In the North-Western Provinces, it covers, roughly speaking, the country between Benares and Hamirpur in Bundelkhand. It occupies the whole of Baghelkhand, the North-West of Bundelkhand, the South-Sone tract of the District of Mirzapur, the States of Chand Bhakār, Sarguja and Korea, and a portion of Jashpur, in Chota Nagpur. In the Central Provinces, it covers the districts of Jabalpur and Mandla, and the greater part of Chhattīsgarh with its Feudatory States.

Dialects.

The three dialects of Eastern Hindī closely resemble each other. Indeed, Baghēlī differs so little from Awadhī, that, were it not popularly recognised as a separate form of speech, I should have certainly classed it as a form of that dialect. Its separate existence has only been recognised in deference to popular prejudice. Chhattīsgarhī, under the influence of the neighbouring Marāṭhī and Oṛiyā, shows greater points of difference; but its close connection with Awadhī is nevertheless apparent. The Awadhī-cum-Baghēlī dialect includes the whole Eastern Hindī area of the North-Western Provinces and Oudh and of Bundelkhand and Baghelkhand, Chand Bhakār, and the districts of Jabalpur and Mandla. It is also spoken by some scattered tribes in the Central Provinces districts to the south and west. If we wish to make a dividing line between Awadhī and Baghēlī, we may take the river Jamna where it runs between Fatehpur and Banda, and, thence, the southern boundary of the Allahabad District. This is not quite accurate, for the Tirhārī dialect spoken on the north bank of the Jamna in Fatehpur shows sufficient peculiarities to entitle it to be classed as Baghēlī; and the language of the south-east of Allahabad, which is locally known as Baghēlī, but which I have classed as Awadhī, is a mixture of the two dialects. The boundary must be uncertain, for there is hardly any definite peculiarity which we can seize upon as a decisive test. Chhattīsgarhī occupies the remainder of the Eastern Hindī tract, that is to say the States of Udaipur, Korea and Sarguja, and a portion of Jashpur, in Chota Nagpur, and the greater part of Chhattīsgarh.

As above described Eastern Hindī occupies an irregular oblong tract of country extending from, but not including, Nepal to the Bastar State in the Central Provinces, much longer from north to south than it is from east to west. Its mean length may be roughly taken at 750 miles, and its mean breadth at about 250, which together give an

area of about 187,500 square miles. The number of speakers of each dialect is roughly as follows :—

Awadhī ¹	.	.	.	.	.	.	.	16,000,000	
Baghēlī ²	.	.	.	.	.	.	.	1,612,756	
									20,612,756
Chhattisgarhī ³	.	.	.	.	.	.	.		3,755,343
								TOTAL ⁴	24,368,099

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Lucknow, Awadhī is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihārī. On page 118, I have estimated the number of these Awadhī-speaking Musalmans at 913,813, and these figures are included in the figures for Awadhī given above. Similarly, as regards Chhattisgarhī, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 34,095 speakers of it in the neighbouring Chhattisgarh and Orissa Feudatory States, whose main language is Oṛiyā. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindī in their proper homes.

Large numbers of speakers of Eastern Hindī are scattered all over Northern India.

Speakers of Eastern Hindī.

Putting to one side the number of Oudh men who have travelled abroad in quest of service, there is our native army which is largely recruited in that province. For the reason given on page 10, it is impossible even approximately to estimate the number of these Awadhī speakers who are away from their homes. All that can be done is to give the following approximate estimates for the Lower Provinces of Bengal, and for Assam :—

Estimated number of speakers of Awadhī in Assam	.	.	.	.	32,299
" " " " the Lower Provinces	.	.	.	.	111,258
				TOTAL	143,548

As explained in the Introduction to the Eastern Group,⁵ there were, in the early

Origin of Eastern Hindī.

centuries after the Christian era, two main languages, or Prakrits, spoken in the Jamna and Ganges valleys. These were, Śaurasēnī spoken in the west, its head-quarters being the upper Doab, and Māgadhī spoken in the east, with its head-quarters in the country south of the present city of Patna. Between these two there was a debatable ground, roughly corresponding to the present province of Oudh, in which a mixed language known as Ardha-Māgadhī, or Half-Māgadhī, was spoken, partaking partly of the character of Śaurasēnī, and partly of that of Māgadhī. We have seen that all the languages of the Eastern group are descended from Māgadhī, and we shall see that the group of closely connected languages of which Western Hindī may be taken as the type, is directly descended from Śaurasēnī.

¹ Compare population of Hungary, 17,463,791.

² Compare population of Portugal, 5,049,720.

³ Compare population of Bulgaria, 3,310,713.

⁴ *I.e.*, considerably more than the population of Austria (23,895,413).

⁵ *Vide ante*, Vol. V, Pt. I, p. 5.

It now remains to state that this mixed language, or Ardha-Māgadhi, was the parent of Modern Eastern Hindī.

Eastern Hindī is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindī of which the principal are Kanaujī and Bundēlkhandī. All these are descended from Śaurasēnī or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpuri and Nagpuriā dialects of Bihārī, and by Oṛiyā. On the south it meets forms of the Marāṭhī language. Bihārī and Oṛiyā are descended from Māgadhi Prakrit. Eastern Hindī is hence surrounded on two sides by languages derived from Śaurasēnī, and on one side by languages derived from Māgadhi, and, as might be expected, is the modern representative of Ardha-Māgadhi. Like it, it partakes of the nature of both the two ancient languages.

The name Hindī is popularly applied to all the various Aryan languages spoken between the Punjab on the west and the river Mahānandā on the east; and between the Himalayas on the north and the river Narbada on the south. From these Bihārī has already been subtracted. It is spoken in Bihar and the Eastern districts of the North-Western Provinces. We shall also have to subtract the languages of Rajputana, and there remain, still bearing the name of 'Hindī' the dialects spoken in the basins of the Jamna and the Ganges, say, from Sirhind in the Panjab to Benares. These divide themselves into two main groups, entirely distinct from each other,—a Western and Eastern. The Western includes, amongst others, Bundēli, Kanaujī, Braj Bhākbā, and the standard Hindōstānī which forms the *lingua franca* of the greater part of India. These dialects are all various forms of one language, which I call Western Hindī. The Eastern group includes the three dialects that together form the language which I term Eastern Hindī. It is necessary to explain this as no attempt has hitherto been made to name these two languages. Their very existence has hitherto been a matter of doubt.¹

The Mediate Group compared with the Eastern. The dialects of the Mediate Group differ from the languages of the Eastern Group mainly in the Conjugation of the Verb.

As regards pronunciation, the languages of the Eastern group do not agree among themselves. The three most eastern languages of the group, *viz.*, Assamese, Bengali, and Oṛiyā have one marked peculiarity in that the letter *a* is usually pronounced like the *o* in the English word 'hot.' In Bihārī, this sound is gradually flattened as we go westwards, until in Western Bhojpuri, it has the ordinary sound of the *u* in 'nut.' Eastern Hindī has also this pronunciation of the vowel.

In the declension of Nouns and Pronouns, Eastern Hindī closely resembles Western Bhojpuri. It has the same tendency to use an oblique form in *e*; with regard to which, however, it would be more accurate to say that Western Bhojpuri has borrowed from Eastern Hindī, the oblique form of the other languages of the Eastern group invariably ending in *ā*. The

¹ The student is warned that the 'Eastern Hindī' of Dr. Hoernle's *Gaudian Grammar* is not the language here given that name. That Eastern Hindī is Bihārī. Dr. Hoernle himself has long abandoned the name 'Eastern Hindī' and has adopted 'Bihārī.'

postpositions attached to nouns are mostly the same as in Bihārī, the most marked exception being that of the Dative-Accusative, which in Eastern Hindī is *kā* or *kā̃*, while, in the languages of the Eastern group it is *kē* or *kē̃*. It may be added that the postposition of the Locative is *mā* or *mā̃*, while in Bihārī it is more usually *mē̃*, and it does not occur in the other Eastern languages at all. These two postpositions, *kā* and *mā*, are typical of the Mediate Group.

The declension of Pronouns in Eastern Hindī closely resembles that of the Eastern Group of Languages. In one important test point it agrees with that group in differing from the more western ones. While in the latter the typical vowel of the genitive singular of the personal pronouns is *ē*, in the east it is *ō*. Thus, in Western Hindī, 'my' is *mērā*, but in Bengali and Bihārī, it is *mōr*. Eastern Hindī follows the Eastern Group in this respect.

In regard to Verbs, there are greater points of difference than in the other parts of speech. The verb Substantive is in Eastern Hindī, *ahēñ* or *āheñ*, I am, although, in the eastern parts of Oudh, *bāṭeñ*, which is nearly the same as the Western Bhojpurī *bāṭō̃*, also occurs. In the Finite Verb there are three main tenses which admit of comparison, the Present Conjunctive, the Past, and the Future. Of these, the Present Conjunctive, which is derived from the Sanskrit Present Indicative, is practically the same in nearly every Indo-Aryan Language. No profitable comparison can, therefore, be obtained from it.

The Past tense, on the other hand, presents striking differences. In all the Indo-Aryan languages this tense was originally a past participle passive. Thus, if we take Hindōstānī, the word *mārā*, which is derived from the Sanskrit Past Passive Participle *māritah*, does not mean literally 'he struck' or 'I struck,' but 'struck by him' or 'me,' and so on. Similarly *chalā*, derived from *chalitah*, is literally not 'he went' but 'he is gone.' It will be observed that the Sanskrit passive participles above quoted have the letter *i* in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for this *i* is retained in most of the dialects derived from Śaurasēnī Prakrit. Thus from the Sanskrit *māritah*, there sprang the Śaurasēnī *māridō*, afterwards corrupted to *māriō* from which came the Braj Bhākhā *māryaṇ*, in which the *y* represents the original Sanskrit and Prakrit *i*. The change of *i* to *ṛ* is one of spelling rather than of pronunciation. We may, therefore, say that this *i* or *y* is typical of the past tenses of the group of dialects which are sprung from Śaurasēnī Prakrit.

Turning now to the languages derived from Māgadhi Prakrit, we see an altogether different state of affairs. In the Śaurasēnī languages, the *t* of *māritah* and *chalitah* has first been softened to *d* and then has altogether disappeared. In the Māgadhi languages, we find in its place the letter *l*. Thus, 'struck' in Bengali is *mārila*, and in Bihārī *māral*. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindōstānī. They have a number of enclitic pronouns, meaning 'by me,' 'by thee,' and so on. These they tack on to the past participle, so that the whole forms one word. Thus, when a Bengali wishes to say 'I struck,' he says '*mārila*, struck, *am*, by me,' and unites the whole into one word, '*mārilām*.' Similarly the Bengali *chalilām* originally meant 'it was gone by me,' hence, 'I went.' In process of time the way in which this word was built was forgotten, and the past tense in Bengali is now conjugated as if it was an ordinary active verb.

The particular enclitic pronouns which are used in the Māgadhi-derived languages vary in form from dialect to dialect, and for the purpose of comparison with Eastern Hindī, it will be convenient to consider those in use in the Bhojpurī dialect of Bihārī.

Eastern Hindī combines the peculiarities of the Śaurasēnī and of the Māgadhi languages. The typical letter of its past tense is not the Māgadhi *l*, but the Śaurasēnī *i* or *y*. On the other hand, the Past Participle cannot stand by itself, but takes the same enclitic pronouns as those used by Bhojpurī. In order to show this clearly, the masculine singular of the past tenses of Eastern Hindī and of Bhojpurī are here given side by side. In each case the root, the tense characteristic, and the enclitic pronouns are separated by hyphens. In reading the Eastern Hindī forms, it should be remembered that, in this language, *ya*, *e*, and *i* are practically interchangeable, some localities favouring one spelling, and some another. The spelling given below is that of the Awadhī dialect :—

English.	Eastern Hindī.	Bhojpurī.
I struck.	<i>mār-a-ū.</i>	<i>mār-^al-ō.</i>
Thou struckest.	<i>mār-i-s.</i>	<i>mār-^al-as.</i>
He struck.	<i>mār-i-s.</i>	<i>mār-^al-as.</i>

If we spell the Eastern Hindī words as follows, as is often done, we see the connexion, on the one hand with the Śaurasēnī dialects, and, on the other, with Bhojpurī, even more clearly :—

mār-y-aū.
mār-y-as.
mār-y-as.

These are the original forms, of which the forms with *i* and *e* are corruptions.

This Past Tense, with, according to local spelling, the third person singular ending in *is*, *es*, or *yas*, is preeminently the typical shibboleth of a speaker of Eastern Hindī. In conversation, this form of a verb naturally occurs with great frequency, and is hence continually heard. Speakers of the language from Oudh cover the whole of Northern India, for they are great wanderers in search of service, and, even in Calcutta, nothing is more common for a European to hear than an up-country syce saying words like ‘*kahis*,’ he said, or ‘*māris*,’ he struck. Such expressions must be familiar to every Anglo-Indian, and most people would be astonished to hear that they were relics of a mixture of Śaurasēnī and Māgadhi Prakrit.

In this tense, Eastern Hindī has another strong point of resemblance with the Śaurasēnī group of dialects. I have already pointed out that in the Māgadhi languages, the memory of the fact that these past tenses are really passive in character has been lost. The suffixing of the enclitic pronouns has given the tense the appearance of an ordinary past tense of an active verb. In Eastern Hindī we see this process of forgetting actually going on. The memory of the passive character of the tense has been partly preserved by the fact that the language possesses a literature. In the old poetry of Malik Muḥammad and Tulāsī Dās the fact that the tense is passive is rarely forgotten. The subject is put into the case of the Agent, which in this dialect does not end in *ne*, but is the same as the ordinary oblique form, and the verb is made to agree in gender and number, not with the subject, but with the object. In accordance with this, the verb has still a feminine form in the past tenses, and, as we go west, where the influence of the neighbouring Śaurasēnī dialects has helped to keep the memory alive, the subject of such tenses of transitive verbs is still in the case of the Agent.

Thus, in Eastern Oudh 'he struck' is *ū mārīs*, in which *ū* is in the Nominative case, and means 'he'; but in Unao in Western Oudh, the expression used is *ui mārīs*, in which *ui* is in the oblique form and means 'by him.' The Nominative Singular of *ui* is *wō*.

The case of the future tense is similar, but more complicated. In Sanskrit there are two ways of saying 'he will go.' It may be said either actively or passively, *i.e.*, we may either use the direct expression, 'he will go' or we may say, 'it is to-be-gone by him.' The first is in Sanskrit *chalishyati*, and the second *chalitavyam* used impersonally. We shall first trace the former into the modern languages. In Śaurasēnī it first became *chalissai*, with the same elision of *t* that we noticed in the case of the past participle. Then the two 's's became changed to *h*, and we have *chalihaī*. This form has survived to the present day and in Braj Bhākhā and other Śaurasēnī derived dialects means 'he will go.'¹ The whole tense is thus conjugated in Braj Bhākhā.

Sing.	Plur.
1. <i>mārihañ</i> , I shall strike,	<i>mārihañ</i>
2. <i>mārihai</i>	<i>mārihai</i>
3. <i>mārihai</i>	<i>mārihañ</i>

We are thus entitled to say that the characteristic of the future tense in the Śaurasēnī group of dialects is the syllable *ih*.

The Māgadhi group of dialects, *i.e.*, those which form the Eastern group of Indo-Aryan vernaculars, on the contrary prefers to form its future on the impersonal passive future participle, an example of which is the Sanskrit word *chalitavyam*, it is to be gone, equivalent in meaning to the Latin *eundum*. The impersonal nature of this participle should be noticed. It does not say who is to go. It leaves this to be supplied by a pronoun. The Sanskrit *chalitavyam* becomes in both Prakrits *chalidavvam*, and, thence, *chaliavvam*, and we find the next stage of growth in the word *chalaba*, in the Eastern Hindī of Tulsi Dās. It is here used as a pure future, and is not changed either for person or number. *Chalaba* means 'I, thou, he, we, you, they will go.' The explanation is the original meaning in Sanskrit. As in that language, the word literally means 'it is to be gone.' Who it is that has to go, is left to be defined by the aid of a pronoun. Hence the form of the verb remains unchanged.

Coming now to the present day, we may take Bengali as an example of the Eastern group of languages. Assamese and Oriyā follow it in every particular. As in the case of the past participle in the past tense, Bengali cannot use the future participle alone. It must add enclitic pronouns to it. Its future participle ends in *ib*. That is to say, the Prakrit *chaliavvam* becomes *chalib*; while, similarly, the Sanskrit *māritavyam*, it is to be struck, becomes in Prakrit *māriavvam*, and in Bengali *mārib*. To this it adds the enclitic pronouns. When a Bengali wishes to say 'I shall strike,' he says *mārib*, 'it is to be struck,' and then *ō* (which he writes *a*), 'by me,' *i.e.*, *mārib-a*. The Bengali future is therefore conjugated as follows:—

Sing.	Plur.
1. <i>mār-ib-a</i> , I shall strike,	<i>mār-ib-a</i> .
2. <i>mār-ib-i</i>	<i>mār-ib-ē</i> .
3. <i>mār-ib-i</i>	<i>mār-ib-en</i> .

¹ The *chalāgā* which we meet as the future in the ordinary Hindōstānī of the books has an altogether different derivation.

The remaining Eastern language, Bihārī, holds fast to the same principle in forming the two first persons of the future. That is to say, it adheres to the base with *b*, in this case *mārab-*. It is, however, unable to make up its mind about the third person. In Maithilī and Magahī it uses the present participle somewhat clumsily for this person of the future, but in Bhojpurī it takes refuge in the *ih*-future which we have just met in the Śaurasēnī dialects, so that we have the curious spectacle of a future in which the two first persons are really impersonal passives, while the third person is active. As in the case of the past tense, however, all memory of the passive origin of the two first persons has been lost. The Bhojpurī future is therefore as follows:—

Sing.	Plur.
1. <i>mār-^ab-ñ̃</i> , I shall strike,	<i>mār-ab</i> .
2. <i>mār-^ab-ē</i>	<i>mār-^ab-āh</i> .
3. <i>mārīhē</i>	<i>mārīhen</i> .

In the two first persons, the terminations are enclitic pronouns meaning ‘by me,’ ‘by thee,’ and so on. In the third person, the form given above as a singular is at the present day used as a plural. The form now used as a singular, *mārī*, is so abraded, that it fails to show clearly the marks of its origin.

Eastern Hindī goes still further in the same direction. The Awadhī dialect closely agrees with Bhojpurī. Its Future is,—

Sing.	Plur.
1. <i>mār-^ab-ñ̃</i> , I shall strike,	<i>mār-ab</i> .
2. <i>mār-^ab-es</i>	<i>mār-^ab-ō</i> .
3. <i>mārīhai</i>	<i>mārīhañ̃</i> .

As, however, we go west, we find in the Awadhī-speaking district of Unao the following:—

Sing.	Plur.
1. <i>mārīhañ̃</i> , I shall strike,	<i>mārīhañ̃</i> .
2. <i>mārīhai</i>	<i>mārīhan</i> .
3. <i>mārīhai</i>	<i>mārīhañ̃</i> .

This is a pure *ih*-future, and is identical with the one given above for Braj Bhākhā.

The Baghēlī dialect, according to Dr. Kellogg, takes a mean position between these two extremes. It may be noted that the first person singular, *mār-^avye-ñ̃* more nearly approaches the Prakrit form *māriarvan* than in any other dialect.

Sing.	Plur.
1. <i>mār-^avye-ñ̃</i> , I shall strike,	<i>mār-ab</i> .
2. <i>mār-ib-es</i> or <i>mārīhes</i>	<i>mār-ib-ā</i> .
3. <i>mārī</i>	<i>mārīhañ̃</i> .

It should be remarked, however, that the specimens collected for this Survey from the Baghēlī-speaking area only show the *ih*-future, conjugated exactly as in Unao.

The Chhattīsgarhī future shows another mixture of these two forms. It is as follows:—

Sing.	Plur.
1. <i>mārīhañ̃</i> , I shall strike,	<i>mār-ab</i> or <i>mārīhan</i> .
2. <i>mār-^ab-ē</i>	<i>mārīhan</i> .
3. <i>mārīhai</i>	<i>mārīhañ̃</i> .

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindī occupies an intermediate position between that of the Māgadhī languages of the East, and that of the Śaurasēnī languages of the West.

We are hence entitled to state that the Eastern Hindī language, or, in other words, the Mediate Group of Indo-Aryan vernaculars, agrees generally in regard to its nouns and pronouns with the Māgadhī or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Śaurasēnī group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-Māgadhī Prakrit.

Nothing has hitherto been written regarding the Mediate Group of dialects. Indeed, this is the first occasion in which the group has been recognised at all. The authorities which deal with the different dialects will be found detailed in the proper place.

AWADHĪ, KŌSALĪ, or BAISWĀRĪ.

The word 'Awadhī' means literally the language of Awadh or Oudh, and the area over which the dialect bearing this name is spoken agrees, to some extent, with the meaning of the term. Awadhī is spoken throughout Oudh, except in the District of Hardoi, in which Kanaujī is the local language, and in the eastern corner of the District of Fyzabad, in which Western Bhojpurī is current. North of the Ganges, it is also spoken in the western portion of the District of Jaunpur, in the private domains of His Highness the Maharaja of Benares, which occupy a portion of the North-Gangetic area of Mirzapur, and in North-Gangetic Allahabad. It has also crossed the Ganges, and is the language of South-Gangetic Allahabad, and of the whole of the District of Fatehpur except the country bordering on the Jamna River, in which a mixture of Baghēlī and Bundēlī is spoken.

Over the whole of this area the Grammar is practically the same. There are, it is true, a few minor local variations which will be found duly described in the proper places. Also, in the border districts it is affected by the neighbouring languages. Thus, in Sitapur and Kheri it is mixed with Kanaujī; in Fatehpur, with the same language, and also with Bundēlkhaṇḍī; and in South-Eastern Allahabad with Western Bhojpurī and with Baghēlī; but taken as a whole, and considering the grammar only, Awadhī is a singularly homogeneous language, with hardly any local variations, which, as its literature shows, has scarcely changed from the form it possessed in the middle of the sixteenth century. As regards vocabulary, it is also a very uniform dialect. The only exception is the local dialect of Fatehpur, which, being situated in the Doab approximates in regard to its vocabulary to the language of that part of the country.

The language is also called 'Kōsalī' and 'Baiswārī.' The former name is merely a translation of the word 'Awadhī,' the word *Kōsala* being the ancient name of Oudh. 'Baiswārī' or 'Baiswārī' means the language of Baiswārā. 'Baiswārā' means the country of the Baiswār Rajputs who are numerous in Oudh. By some the name Baiswārī is confined to the dialect spoken in Lucknow, Unao, Rae Barēlī, and Fatehpur, but this is a refinement which is not sanctioned by the actual facts of the case. The dialect of these districts, so far as grammar is concerned (and, in classifying languages grammar is admittedly the only sure basis to go upon) is just the same as that of the rest of Oudh. All that can be said is that in Eastern Oudh some forms of the verb, and in Western Oudh other forms of the verb, are more frequently used, although the forms preferred in the east are also used in the west, and *vice versā*.

Besides being spoken in its proper area as above described, Awadhī is also largely spoken by Musalmāns, as their vernacular language, over the greater portion of the area in which Bihārī is the vernacular of the main portion of the population. This bi-lingual area extends as far east as the District of Muzaffarpur. This Musalmān dialect is an interesting survival of the influence of the former Muhammadan court of Lucknow. It is frequently heard by Europeans in Bihār, as it is used as a kind of language of politeness by uneducated non-Musalmāns of the same country, much as Urdū is used by their betters.

By some people the name Pūrbī is applied to Awadhī, and even Dr. Kellogg in his well-known Hindī Grammar, while rightly using the terms Awadhī for the modern language, calls the old form of it used by the poet Tulāsī Dās 'Old Pūrbī.' The word 'Pūrbī' means literally 'the language of the East,' and can, without violating the strict truth, be applied to Awadhī by any one who lives to its west; but such a use is most inconvenient, for the word is specifically employed as the name of the Western Bhojpurī spoken in Azamgarh and the surrounding districts, and its application to Awadhī tends to confound two entirely different forms of speech which do not even belong to the same group of Indo-Aryan languages.

The name Pūrbī.
Number of Speakers.

The following table shows the estimated number of speakers of Awadhī in the area in British India in which it is a vernacular :—

Name of District.	Estimated number of speakers of Awadhī.
Fyzabad	925,000 ¹
Sultanpur	1,015,750
Gonda	1,453,000
Bahraich	934,000
Partabgarh	910,000 ²
Rae Bareli	1,015,600
Unao	903,000
Lucknow	685,000
Barabanki	1,035,500
Sitapur	1,071,000
Kheri	885,000 ³
Fatehpur	488,600 ⁴
Allahabad	1,485,500
North Mirzapur	252,000
Jaunpur	1,111,500
TOTAL	14,170,750

These figures do not include the Musalmāns who speak Awadhī in the Bihārī-speaking area. These I have estimated at 913,813, *vide* p. 118. They also do not include the Awadhī-speaking inhabitants of the Nepal Tarāī. Regarding these, no figures are available, but we may safely put them down at at least a million, so that we are justified in saying that there are at least 16,000,000 people who speak Awadhī in the area in which it is a vernacular.

It is unfortunately impossible to state how many speakers of Awadhī live outside the Awadhī tract proper. In the Census of 1891, Awadhī was grouped with a number of other languages under one head, *viz.*, 'Hindustānī.' We cannot now separate the figures. It is possible in the cases of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from Oudh, and also the total number of people who come from all parts of India in which this multiform 'Hindustānī' is spoken. With the aid of these figures, we can, in the case of the two

¹ The figures originally returned were 1,175,000, but it has since been ascertained that 250,000 of these speak Western Bhojpurī.

² See p. 78.

³ Include 3,000 Tharus, who speak corrupt Awadhī.

⁴ See p. 92.

Provinces, divide the number of persons reported as speaking Hindi¹ proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

Table showing the estimated number of speakers of Awadhī within the Lower Provinces of Bengal, and outside the area in which Awadhī is a vernacular.

Name of District.	Number of speakers.
Burdwan	4,000
Bankura	600
Birbhum	2,500
Midnapore	9,800
Hooghly	1,600
Howrah	8,300
24-Parganas	11,000
Calcutta	25,700
Nadia	1,400
Jessore	500
Murshidabad	11,000
Khulna	400
Dinajpur	1,500
Rajshahi	2,400
Rangpur	700
Bogra	2,900
Pabna	3,800
Darjeeling	700
Jalpaiguri	2,000
Kuch-Bihar (State)	750
Dacca	4,200
Faridpur	600
Backergunge	300
Mymensingh	9,200
Chittagong	400
Noakhali	64
Tippera	500
Bhagalpur	3,214
Cuttack	220
Puri	280
Balasore	730
TOTAL A	111,258

¹ In the Census reports of these two Provinces, the multiform language is named Hindi, not Hindustānī. Whichever term is used, the meaning in the Census reports is the same.

Table showing the estimated number of speakers of Awadhī in the Province of Assam.

Name of District.	Number of speakers.
Cachar Plains	8,200
Sylhet	13,850
Goalpara	1,200
Kamrup	500
Darrang	1,100
Nowgong	650
Sibsagar	2,500
Lakhimpur	4,000
Naga Hills	50
Khasi and Jaintia Hills	200
Lushai Hills	40
TOTAL B	32,290

We cannot give similar figures for other Provinces of India, as, in their Census Reports, no figures are available for the total number of people who come from all the tracts in which the languages are spoken which make up the composite total for 'Hindustānī.' For instance, Bihārī is in these reports counted as one of the forms of 'Hindustānī,' but nowhere are figures given to show the number of people in any other Province whose birthplace is Bihār.

We must therefore content ourselves with recording the following figures for the Provinces of Lower Bengal and Assam, and leave the question of the number of speakers of Awadhī in other Provinces of India as an insoluble problem :—

Total number of people speaking Awadhī at home, say	16,000,000
Estimated number of people speaking Awadhī elsewhere in the Lower Provinces	111,258
Ditto ditto ditto Assam	32,290
TOTAL	16,143,548

From the earliest times, Oudh has been a centre of literary activity, and any attempt to describe its literature would entail the preparation of an elaborate history of an important section of Indian Literature, both Sanskrit and in the Modern Vernacular. Such a work would be out of place in the present pages.

It will be remembered that the hero Rāma-chandra was a prince of Ayōdhyā, the ancient capital of the Province, and this fact naturally led its poets to dwell upon his exploits. The fate of Awadhī was sealed by its greatest poet Tul'sī Dās, who wrote his Rāmāyan in that language. Since his time it has been obligatory on every Indian author who dwelt in any part of Hindōstan, including even the eastern Province of Bihār, to use

the Awadhī language, not only in describing the gests of the warrior Prince of Oudh, but in writing any poem in a heroic style.

Awadhī has thus become the language of epic poetry in Northern India. It has borne the burden imposed upon it with no mean success. Putting the works of Tulṣī Dās, a genius whose name will some day be inserted by universal consent in the list of the great poets of the world, to one side, the language has so ample a vocabulary, is so melodious in its enunciation, and is so admirably suited to the lilt of the *chaupāīs* and *dōhās* which form the heroic metre of the modern vernaculars of Hindōstān, that it is a tool which allows even mediocre authors to handle it with no mean success.

Tulṣī Dās died in the year 1624, and was a contemporary of Shakespeare. He was, however, not the first writer of eminence in the language. He was preceded by a Muhammadan, Malik Muhammad Jāisi, whose admirable epic the *Padumāwati*, is the first work of importance in it. He flourished in the reign of the Emperor Shēr Shāh, and commenced his poem in the year 1540 A.D. It deals with the adventures of Ratan Sēn, the king of Chitaur, and of the siege and ultimate sack of that city by Alāu-d-dīn Khiljī, and deserves the serious study of every one who is interested in Awadhī literature.

Since the time of Tulṣī Dās, there have been hundreds of writers in the Awadhī language. The entire Sanskrit Mahābhārata has even been translated into it, and that version is still the standard vernacular one over the whole of Hindōstān. A full account of so much as is known about all these various authors will be found in the present writer's *Modern Vernacular Literature of Hindūstān*, published by the Asiatic Society of Bengal in the year 1889.

Very little has been written specially about the Awadhī language. It is referred to, and examples of it are given in the works of Garcin de Tassy, and in the Comparative Grammars of Mr. Beames and Dr. Hoernle. The following works are the only two with which I am acquainted which deal at length with its Grammar:—

KELLOGG, REV. S. H.,—*A Grammar of the Hindī Language: in which are treated the High Hindī, Braj, and the Eastern Hindī of the Rāmāyan of Tulṣī Dās, also the Colloquial dialects of . . . Avadh, . . . etc., with copious Philological Notes.* Second Edition. Revised and enlarged. London, 1893. Contains grammars both of Modern Awadhī, and also of the old Awadhī used by Tulṣī Dās, the latter under the name of Old Baiswārī. In the first Edition it was called Old Pūrbī.

GREAVES, REV. E.,—*Notes on the Grammar of the Rāmāyan of Tulṣī Dās.* Benares, 1895.

There is no Awadhī Dictionary in existence, but there are numerous Awadhī words in the Hindī Dictionary of Mr. Bates, and also a full vocabulary of words peculiar to the Rāmāyan.

Besides the present writer's *Modern Vernacular Literature of Hindūstān*, Calcutta, 1889, the following works by him deal more specially with Malik Muhammad and with Tulṣī Dās,—

A specimen of the Padumāwati,—*Journal of the Asiatic Society of Bengal*, Vol. lxii, Part I, 1893, pp. 127 and ff.

The Padumāwati of Malik Muhammad Jaisi, edited with a Commentary, Translation, and Critical Notes. By G. A. Grierson, and Mahamahōpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U. In course of publication by the Asiatic Society of Bengal. Three parts issued.

Notes on Tulṣī Dās. *Indian Antiquary*, Vol. xxii, 1893, pp. 89, 122, 197, 225 and 253. Also separately reprinted. London, Luzac. See also *Proceedings of the Asiatic Society of Bengal* for 1898, pp. 113 and 147.

See also,—

GREAVES, REV. E.,—*Gusāi Tulāsī Dās kā Jīvan-charitra. Nāgarī-prachārīnī Puttrikā* (Journal of the Nāgarī-prachārīnī Sabhā), Vol. iii, pp. 53 and ff. Benares, 1898.

The Dēva-nāgarī and the Kaithī characters are both used in writing Awadhī. These have been fully described under the head of Bihārī, see pp. 21

Written Character.

and ff. of Vol. V, Pt. II. The Persian character is also occasionally used. The oldest manuscripts of the Padumāwati are sometimes written in the Persian character, and sometimes written in the Kaithī. A manuscript of a portion of the Rāmāyan which is said by tradition to have been written by the hand of the author is in Dēva-nāgarī. A deed of arbitration is extant which was drawn up by Tulāsī Dās himself. The introductory verses are in Awadhī and are written in Dēva-nāgarī. The body of the deed is in the Persian language and character, and the signatures are some in Dēva-nāgarī, some in Kaithī, and some in the Persian character.

As in Bihārī, there is a short *e* as well as a long one, and a short *o* as well as *ō*. Also a short *āi* and a short *āū*. In printing in the Dēva-nāgarī character, these are represented by ए, ओ, ऐ and औ, respectively.

In writing Awadhī the short *e* is often written and pronounced *ya*, and the short *o* written and pronounced *wa*, respectively. Similarly the long *ē* is written and pronounced *yā*, and the long *ō*, *wā*.

Examples of these two alternative ways of writing the same word are—

Usual Form.	Alternative Form.
<i>tehi</i>	<i>tyahi</i> .
<i>mohi</i>	<i>mwahi</i> .
<i>ēk dēs</i>	<i>yāk dyās</i> .
<i>mōhi</i>	<i>mwāhi</i> .

We find the same rule of shortening the antepenultimate which exists in Bihārī. See pp. 24 and ff. of Vol. V, Pt. II.

The following is a brief sketch of the main principles of Awadhī Grammar. The only remark which need be made is that, in the Past Tense, the third person singular ends, in the singular, in *is* or *ai*, and, in the plural, in *in* or *āi*. Both these forms are used all over the Awadhī area, but, to judge from the specimens, the forms in *is* and *in* are more common in the Eastern, while those in *ai* and *āi* are more common in the Western Districts, that is, in those in which, according to some, the Baiswārī dialect, as distinct from Awadhī, is spoken.

We may note also, that the sense of gender is much more marked in the Western than in the Eastern Districts.

One other important point is to be noted. In old Awadhī, the Past Tenses of Transitive Verbs were construed passively, the verb agreeing in gender and number with the object, and the subject being put in the case of the Agent, which, in this dialect, does not end in *nē*, but is the same as the general oblique form. This is still preserved in the Western Districts such as Unao, where 'he struck,' is *ui mārīs*, literally, 'by-him struck,' the pronoun *ui* being in the oblique form, the nominative of which is *wō*. Note that the verb agrees in *person* with the subject and not with the object. This is a

peculiarity of Awadhī, which is commonly met with in the poetry of Malik Muhammad, and Tul'sī Dās. The *s* of *māris* is the remnant of an old enclitic pronoun meaning, not 'he,' but 'by him,' and the whole phrase means literally 'by-him struck-by-him.' In Eastern Oudh it has been forgotten that the past tense of transitive verbs is a passive, and the whole tense is treated, as in Bengali and Bihārī, as if it were active.

AWADHĪ SKELETON GRAMMAR.

I.—NOUNS.

Three forms.		Short.	Long.	Redundant.
		<i>ghōṛ</i> , a horse.	<i>ghoṛ^awā</i> ,	<i>ghoṛaunā</i> .
		<i>nārī</i> , a woman,	<i>nārīyā</i> ,	<i>nārīwā</i> .

Declension.				
Sing.	Nom.	<i>ghoṛ^awā</i> , a horse,	<i>ghar</i> , a house.	<i>nārī</i> , a woman.
	Obl.	<i>ghoṛ^awā</i>	{ <i>ghar</i> <i>gharāhi</i> , <i>gharai</i> , <i>gharē</i> .	<i>nārī</i> .
Plur.	Nom.	{ <i>ghoṛ^awē</i> . <i>ghoṛ^awane</i> . <i>ghoṛ^awān</i> .	{ <i>ghar^ane</i> . <i>gharan</i> .	{ <i>nārīn</i>
	Obl.	<i>ghoṛ^awān</i> .	<i>gharan</i> .	<i>nārīn</i> .

Postpositions.

kā, *kā ka*, to, also denotes accusative;
barē, for.
sē, *sēnī*, *sen*, from, by.
kēr, *kar*, *ke*, of; obl. *kē*; fem. *kāi*.
mē, *ma*, in.
par, on.

An instrumental singular is formed in *an*, as *bhūkhān*, by hunger.

An instrumental singular is formed in *an*, as *bhūkhan*, by hunger.

Adjectives change for gender. Thus *āpan*, own, fem. *āpanī*; *ais*, such, *aisī*; *ō-kar*, his, *ō-karī*. The change is, however, frequently neglected.

II.—PRONOUNS.

	I.	Thou.	Your honour.	This.	That.	Who	That.	Who ?
Sing.								
Nom.	<i>maĩ.</i>	<i>taĩ, tũ.</i>	<i>āpu.</i>	<i>ī, yū.</i>	<i>ū, wai.</i>	<i>{ jē, jawan.</i> <i>{ jaun.</i>	<i>sē, tawan.</i> <i>taun.</i>	<i>kē, kawan.</i> <i>kaun.</i>
Obl.	<i>mō.</i>	<i>tō.</i>	<i>āpu.</i>	<i>ē, eh, ehi.</i>	<i>ō, oh, ohi.</i>	<i>jē.</i>	<i>tē.</i>	<i>kē.</i>
Gen.	<i>mōr.</i>	<i>tōr.</i>	...	<i>ē-kar</i> (obl. <i>ek^arē</i>)	<i>ō-kar</i> (obl. <i>ok^arē</i> .)	<i>jē-kar</i> (obl. <i>je-k^arē</i> .)	<i>tē-kar</i> (obl. <i>te-k^arē</i> .)	<i>kē-kar</i> (obl. <i>ke-k^arē</i> .)
Plur.								
Nom.	<i>ham.</i>	<i>tum.</i>	<i>āp.</i>	<i>in, ē.</i>	<i>on, un, ō.</i>	<i>jē.</i>	<i>tē.</i>	<i>kē.</i>
Obl.	<i>{ ham.</i> <i>{ ham^arē.</i>	<i>tum.</i> <i>tum^arē.</i>	<i>{ āp.</i>	<i>in.</i>	<i>on, un.</i>	<i>{ jen.</i> <i>{ jenh.</i>	<i>ten.</i> <i>tenh.</i>	<i>ken.</i> <i>kenh.</i>
Gen.	<i>hamār</i> (obl. <i>ham^arē</i>)	<i>tumār</i> (obl. <i>tum^arē</i> .) <i>tohār</i> (obl. <i>toh^arē</i> .)	<i>āp-kar.</i>	<i>in-kar</i> (obl. <i>in-k^arē</i> .)	<i>on-kar,</i> (obl. <i>on-k^arē.</i>	<i>jen-kar</i> (obl. <i>jen-k^arē</i> .)	<i>ten-kar</i> (obl. <i>ten-k^arē</i> .)	<i>ken-kar</i> (obl. <i>ken-k^arē</i> .)

(*Ehi* is often spelt *yahi*, and *ohi wahi*.)

What? is *kā*, *kāw*; obl. *kayī*, *kāi*, *kāhe*.

Any-one, some one, is *kēh*, *kēū*, *keū*, *kaunō*, *kaw^anau*; obl. *kēū* or *kēhū*.

Anything, something, is *kuchh*. *Āpu* is 'self'; 'own' is *āpan*, obl. *ap^anē*.

III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive.

Present, I am, etc.

FORM I.				FORM II.			
SING.		PLUR.		SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 <i>bāṭyeū</i> .	<i>bāṭiū</i> .	<i>bāṭī</i> .	<i>bāṭīn</i> .	<i>ahēū</i> .	<i>ahīū</i> .	<i>ahī</i> .	<i>ahīn</i> .
2 { <i>bāṭē</i> , <i>bāṭas</i> . <i>bāṭes</i> , <i>bāṭ</i> .	{ <i>bāṭis</i> . <i>bāṭis</i> .	{ <i>bāṭev</i> . <i>bāṭyī</i> . <i>bāṭyē</i> .	{ <i>bāṭiv</i> .	{ <i>ahē</i> . <i>ahas</i> , <i>ahasi</i> . <i>ahes</i> .	{ <i>ahis</i> . <i>ahis</i> .	{ <i>ahew</i> . <i>ahyō</i> , <i>aha</i> . <i>ahē</i> .	{ <i>ahiw</i> .
3 <i>bāṭai</i> , <i>bāṭai</i> .	<i>bāṭai</i> .	<i>bāṭē</i> .	<i>bāṭī</i> .	<i>ā</i> , <i>ahai</i> , <i>hai</i> , <i>āy</i> .	<i>ahai</i> .	{ <i>ahī</i> . <i>ahai</i> .	{ <i>ahai</i> .

Past, I was, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1 <i>raheū</i> .	<i>rahiū</i> .	{ <i>rahē</i> . <i>rahā</i> .	{ <i>rahī</i> .
2 { <i>rahes</i> . <i>rahis</i> .	{ <i>rahis</i> . <i>rahis</i> .	{ <i>raheu</i> . <i>rahā</i> .	{ <i>rahī</i> .
3 { <i>rahes</i> . <i>rahis</i> . <i>rahā</i> , <i>rahai</i> .	{ <i>rahi</i> . <i>rahi</i> .	{ <i>rahen</i> . <i>rahin</i> . <i>rahē</i> , <i>rahaī</i> .	{ <i>rahī</i> .

B. Finite Verb. Transitive.

Infinitive.	<i>dēkhab.</i>
Pres. Part. Act.	<i>dēkhat ; dēkhit, dekh^atā.</i>
Past. Part. Pass.	<i>dēkhā.</i>
Fut. Part. Pass.	<i>dēkhab.</i>
Conjunctive Participle.	<i>dēkh-kāi,-ke.</i>

Throughout the verb (including the tenses formed from the Past Participle), the Active construction is used.

Pres. Conj. (if) I see, etc.			Future, I shall see, etc.		
Imperative, see thou, etc.					
Sing.	Plur.		Sing.	Plur.	
1 <i>dēkhaū.</i>	<i>dēkhī.</i>	2 sg. <i>dēkh, dēkhas.</i>	1 <i>dekh^abū.</i>	<i>dekhā.</i>	
2 { <i>dēkh.</i> <i>dēkhas.</i>	<i>dēkhaū.</i> <i>dēkhab.</i>	2. plur. <i>dēkhā, dēkhau, dēkhab.</i>	2 { <i>dekh^abū.</i> <i>dekh^abes.</i>	<i>dekh^abō.</i>	
3 <i>dēkhaū.</i>	<i>dēkhaī.</i>	Respectful <i>dēkhaj.</i>	3 <i>dēkhā, dekhai.</i>	<i>dekhiaī.</i>	

Past, I saw, etc.				Past Conditioned (If) I had seen, etc.			
Sing.		Plur.		Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 <i>dēkheū.</i>	<i>dēkhiū.</i>	<i>dēkhā, dēkhan, dēkhen.</i>	<i>dēkhī.</i>	<i>dekh^ateū.</i>	<i>dekh^atiū.</i>	<i>dēkhit.</i>	<i>dēkhit.</i>
2 { <i>dēkhes.</i> <i>dēkhis.</i>	{ <i>dēkhis.</i> <i>dēkhisi.</i>	<i>dēkheū.</i> <i>dēkhā.</i>	{ <i>dēkhī.</i> <i>dēkhini.</i>	{ <i>dekh^ates.</i> <i>dekh^atis.</i>	{ <i>dekh^atis.</i> <i>dekh^ates.</i>	{ <i>dekh^ateū.</i> <i>dekh^atin.</i>	{ <i>dēkh^atin.</i> <i>dēkh^ates.</i>
3 { <i>dēkhes.</i> <i>dēkhis, dēkhisi.</i> <i>dēkhai.</i>	{ <i>dēkhi.</i> <i>dēkhisi.</i>	{ <i>dēkhen.</i> <i>dēkhin.</i> <i>dēkhē, dēkhaī.</i>	{ <i>dēkhī.</i> <i>dēkhini.</i>	{ <i>dēkhat.</i> <i>dēkhit.</i>	<i>dēkhit.</i>	{ <i>dekh^aten.</i> <i>dekh^atin.</i>	{ <i>dēkh^atin.</i> <i>dēkh^ates.</i>

Present, I see, etc. *dēkhat aheū, etc.* ; Imperfect, I was seeing. *dēkhat raheū, etc.*

Perfect, I have seen, etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1 <i>dēkheū-haū.</i>	<i>dēkhiū-haū.</i>	<i>dēkhē-ahī.</i>	<i>dēkhī-ahī.</i>
2 { <i>dēkhes-hai.</i> <i>dēkhis-hai.</i>	<i>dēkhis-hai.</i> <i>dēkhisi-hai.</i>	{ <i>dēkhe-haī.</i> <i>dēkhi-haī.</i>	<i>dēkhi-haī.</i>
3 { <i>dēkhes-hai.</i> <i>dēkhis-hai.</i>	<i>dēkhi-hai.</i> <i>dēkhisi-hai.</i>	<i>dēkhen-haī.</i> <i>dēkhin-haī.</i>	{ <i>dēkhi-hai.</i> <i>dēkhini-hai.</i>

In the case of **Intransitive Verbs**, the Past is conjugated like *raheū*.

Irregular Verbs. The Past Participle of *jāb*, to go, is *ga, gā, gai* or *gay* (fem. *gai*) or *gawā* (fem. *gai*). That of *hōb*, to become is *bha, bhā, bhay* or *bhai* (fem. *bhai*), or *bhawā* (fem. *bhai*). Those of *karab*, to do ; *dēb*, to give, and *lēb*, to take, etc., are *kāh, dīh, līh*, respectively. The Past of these verbs may also be *kāh, dīh, līh*, he made ; *dīh, līh*, he gave ; and *līh, līh*, he took, respectively.

Verbs whose roots end in vowels generally take *w* not *y* as the junction letter. Thus, *banāwā*, not *banāyā*, made ; *āb* to come has its past *āy*, he came. Verbs whose roots end in *ā*, often form the past in *n*, as in *dayān*, he felt pity ; *risiān*, he was angry.

In other respects, the grammar closely follows Standard Hindī.

BAGHĒLĪ, BAGHĒLKHANDĪ, OR RĪWĀĪ.

As its name implies, Baghēlī is the language of the Baghēls, that is to say, the dialect spoken in Baghelkhand, a tract which corresponds very nearly to the area covered by the present Baghelkhand Agency. The dialect is also called Rīwāī, from Rewa, properly spelt Rīwā, the principal state of that Agency. It is also spoken with fair purity in the Chota Nagpur State of Chand Bhakār, and the British District of Mandla, which lies to the south of Rewa, and, with less correctness, in the South-Sone tract of the District of Mirzapur and in Jabalpur, in which it gradually merges into Bihārī and Bundēlī respectively. So, also, in the British Districts of Fatehpur, Banda, and Hamirpur a form of Baghēlī is spoken which is more or less mixed with the latter language. Baghēlī also appears as the foundation of certain broken dialects spoken to the south and south-west of Mandla.

The district of Banda is a portion of Bundelkhand, and the language spoken in it has hitherto always been called Bundēlī. The resemblance between the language of Banda and Baghēlī had, however, been recognised, and it has been long erroneously accepted that, therefore, Bundēlī and Baghēlī were different names of the same language. Nothing could be further from the truth. The two languages are now shown by this Survey to be radically distinct, and the true explanation is that although the district of Banda is in Bundelkhand, the language spoken within its borders is not Bundēlī but Baghēlī.

On the north Baghēlī is bounded by the impure Awadhī of South-East Allahabad and by the Western Bhojpurī spoken in Central Mirzapur. On the east it is bounded by the Chattīsgarhī of the Chota Nagpur Tributary States and of Bilaspur. On the south it meets the mixture of languages and dialects, of which Marāṭhī is the principal, spoken in Balaghat, and, on the west and south-west, it is bounded by Bundēlī.

The following table shows the estimated number of speakers of Baghēlī in the area in which it is a vernacular :—

Baghelkhand Agency	.	.	.	.	.	.	.	.	.	.	2,680,000
Chand Bhakār	.	.	.	.	.	.	.	.	.	.	18,526
Mandla	.	.	.	.	.	.	.	.	.	.	249,000
South Mirzapur	.	.	.	.	.	.	.	.	.	.	49,500
Jabalpur	.	.	.	.	.	.	.	.	.	.	695,100
											<hr/>
TOTAL	.										3,692,126

In addition to the above, there are what I call the Broken Dialects of the West and of the South. Those of the West are spoken in the British Districts of Fatehpur, Banda and Hamirpur, and in the portions of the native States which form the north and east of the Bundelkhand Agency. Here the language, while based on Baghēlī, is more and more mixed with Bundēlī as we go westwards, till, in the District of Jalaun, we find a mixed dialect called Nibāṭṭhā, in which the Bundēlī predominates, and, we may say, that we have a form of Bundēlī mixed with Baghēlī. The following table shows the

number of speakers of these Broken Dialects of the West and where they are spoken. For further information regarding them the reader is referred to pp. 132 and ff.

Name of broken dialect.	Where spoken.	Number of speakers.
Tirhārī	Fatehpur	197,700
	Banda	25,000
	Hamirpur	3,000
		<hr/> 225,700
So-called Bundēlī	Banda	236,200
Gahorā	"	243,400
Jūṛar	"	114,500
Banāpharī	Hamirpur	5,000
		<hr/> Total . . . 824,800

The Broken Dialects of the South are spoken in the District of Mandla, and in those adjoining, by various tribes. They also are based upon Baghēlī, but are more or less mixed with Marāṭhī and Bundēlī. They differ from the Broken Dialects of the West in not being the dialects of any specific locality. On the contrary, they are peculiar to certain tribes who speak them, while the language of the bulk of the population of the locality in which these tribes live is something altogether different. The following table shows the number of speakers of these broken dialects of the south and where each is spoken :—

Name of broken dialect.	District where spoken.	Number of speakers.
Marārī	Mandla	52,700
Pōwārī	Balaghat	41,300
	Bhandara	1,700
		<hr/> 43,000
Kumbhārī	"	30
Ōjhi	Chhindwara	100
		<hr/> Total . . . 95,830

For reasons the same as those given in the case of Awadhī, it is impossible to estimate the number of speakers of Baghēlī elsewhere, outside the area in which the dialect is a vernacular. The following figures are therefore the only ones available :—

Number of speakers of Baghēlī at home	3,692,126
" Broken Dialects of the West	824,800
" " Dialects of the South	95,830
	<hr/> Total . . . 4,612,756

Baghelkhand has not been rendered famous by any great writer, though the Mahārājas of Rewa have long been renowned for the favour shown by them to literature. Mahārāja Rām Chaud Singh's court was for a time adorned by the well-known singer and poet Tān Sēn, till he was called to the Emperor Akbar's capital in the year 1563. Mahārāja Nēja Rām is said to have given the poet Hari-nāth, who flourished in 1587, a *lākh* of rupees for a single verse. Mahārāja Biswa-nāth Singh, who reigned 1813-1834, not only maintained the traditional liberality of his family, but was an author himself. He wrote under the *nom de plume* of 'Singh Baghēlā,' and amongst his works may be mentioned a play entitled the *Ānand Raghunandan*, and an esteemed commentary on the

Vinaya-pattrikā of Tul'sī-dās. His successor, Mahārāja Sir Raghu Rāj Singh, G.C.S.I., who came to the throne in the year 1854 and died in 1880, was also a diligent author. He wrote a much admired translation of the Bhāgavata-purāṇa entitled *Ānandāmbudhi*, a history of Hanumān, entitled the *Sundar-satak*, the *Rukmīṇī-pariṇay*, the *Bhakti-bilās*, and other works.

AUTHORITIES.—The only work which deals in any way with Baghēlī is Dr. Kellogg's Grammar mentioned below. Dr. Carey translated the New Testament into the dialect.

THE HOLY BIBLE, containing the Old and New Testaments translated from the Original into the Bhugel-khanda Language. By the Serampore Missionaries. Volume V. Containing the New Testament. Serampore, 1821. There may have been published other volumes, but I have not seen them.

KELLOGG, REV. S. H., D.D., LL.D.,—*A Grammar of the Hindī Language: in which are treated The High Hindī . . . also the Colloquial Dialects of . . . Riwā . . . etc., with copious philological Notes.* Second Edition. Revised and enlarged. London, 1893.

As in the case of Awadhī both the Dēva-nāgarī and the Kaithī characters are used in writing Baghēlī. So, also, we find the same varieties of spelling that we noticed in that dialect. The short *e* is often written and pronounced *ya*, and the short *o*, *wa*. The long *ē* is often written and pronounced *yā*, and the long *ō*, *wā*.

Written character.

As already stated, Baghēlī is scarcely worthy of being classed as a separate dialect from Awadhī. The two are practically the same. The only two important points in which Baghēlī differs are that it is fond of adding the enclitic word *tē* or *taī* to the past tenses of verbs, and that it has abandoned the letter *b*, which is typical of the first and second persons of the future tense in Awadhī, and taken *h* instead. Thus, while Awadhī has *dekh'baū*, I will see, Baghēlī has *dekhihaū*.

Baghēlī Grammar.

The various forms of 'Riwāī' Grammar are given by Dr. Kellogg. They are reproduced in the skeleton grammar following. The forms must have been obtained from the north of Rewa, near the Allahabad border, where, as previously pointed out, see page 1, the language, though called Baghēlī, is really Awadhī. Hence, in this skeleton grammar, one typical sign of Baghēlī is wanting. The typical letter of the future is both *v* or *b* and *h*. The whole is, in fact, merely a quaintly spelt Awadhī. Attention may be drawn to the spelling of the personal pronouns, in which *wa* is written for *o*, and *wā* for *ō*. This is not a mere variety of spelling. It represents actual pronunciation.

So far as I can gather from the specimens, the past tenses of transitive verbs are construed actively. That is to say the subject, in such circumstances, is put in the Nominative, and not the Agent, case. It will be seen, however, that in the broken dialects there is great confusion in this respect.

The usual rule of the shortening of the antepenultimate vowel obtains in Baghēlī.

BAGHELĪ SKELETON GRAMMAR.

I.—NOUNS. Typical Declension.

	Sing.	Plur.	Postpositions—
Nom.	<i>ghwār</i> , a horse.	<i>ghwārē, ghwārāṭ</i> .	<i>kā, kahā, ta</i> (also denotes Accusative).
Obl.	<i>ghwār</i> .	<i>ghwārān</i> .	<i>sī, tī, tān</i> , from.
			<i>kar</i> , of.
			<i>na</i> , in.

There is no case of the Agent. The genitive postposition does not change.

Adjectives do not seem to change for gender.

II.—PRONOUNS.

	I	Thou.	Your honour.	Self.	This.	That, he.	Who.	That	Who?
Sing.									
Nom.	<i>māy</i> .	<i>tāy</i> .	<i>ap^anā</i>.	...	<i>yā</i> .	<i>wah</i> .	<i>jaān</i> .	<i>taān</i> .	<i>kaān</i> .
							<i>jaānāy</i> .	<i>taānāy</i>.	...
Obl.	<i>mwahī</i> .	<i>twahī</i> .	<i>ap^anā</i>.	...	<i>yahī</i> .	<i>wahī</i> .	<i>jaānai</i> .	<i>taānai</i>.	...
	<i>mwāṭ</i> .	<i>twāṭ</i> .					<i>jyahī, jehī</i> .	<i>tyahī, tchī</i> .	<i>kyahī, kehi</i> .
	<i>mwārē</i> .	<i>twārē</i> .	<i>apānē</i>.	...	<i>yā</i> .		<i>jyā</i> .	<i>tyā</i> .	<i>kyā</i> .
Gen.	<i>mwār</i> .	<i>twār</i>.	...	...	<i>ē, yahī-kar, etc.</i>	<i>wahī-kar, etc.</i>	<i>jyahī-kar, etc.</i>	<i>tyahī-kar, etc.</i>	<i>kyahī-kar, etc.</i>
Plur.									
Nom.	<i>hamh</i> .	<i>tumh</i>.	...	...	<i>ē, enh</i> .	<i>ō, unh</i> .	<i>jenh</i> .	<i>tenh</i> .	<i>kenh</i> .
Obl.	<i>hamh</i> .	<i>tumh</i>.	...	...	<i>yan, yanh</i> .	<i>un, unh</i> .	<i>jenh</i> .	<i>tenh</i> .	<i>kenh</i> .
	<i>hamhārē</i> .	<i>tumhārē</i> .					<i>jyan</i> .	<i>tyan</i> .	<i>kyan</i> .
							<i>jyanh</i> .	<i>tyanh</i> .	<i>kyanh</i> .
Gen.	<i>hamhār</i> .	<i>tumhār</i>.	...	...	<i>yan-kar, etc.</i>	<i>un-kar, etc.</i>	<i>jenh-kar, etc.</i>	<i>tenh-kar, etc.</i>	<i>kenh-kar, etc.</i>

'What?' is *kāh*, obl. *kāi*, or *kayī*. 'Anyone,' 'someone,' is *kaunā, kōn*, obl. form the same. 'Anything' is *kuchh*.

III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive.

I.—Present, I am, etc.				Past, I was, etc.	
				First form.	Second form.
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1 <i>hū, ā</i> .	<i>hai</i> .	<i>rahē, rahayc</i> .	<i>rahen</i>		<i>tē</i> .
2 <i>hai</i> .	<i>hou, ahen</i> .	<i>rahā, rahē</i>	<i>rahen</i> .	<i>tē</i> .	<i>tē</i> .
3 <i>hai, ā</i>	<i>hōī, ahen, ahē, ā</i> .	<i>rahā</i> .	<i>rahen</i> .	<i>tē, tō, tī</i> .	<i>tē</i> .

II.—Present Conjunctive, etc.

Future, I shall become, etc.

Past, I became, etc.

(if) I become, etc.

	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>hōh</i> .	<i>hōn</i> .	<i>hōwye</i> .	<i>hōw, hōwai</i> .	<i>bhayō</i> .	<i>bhayen</i> .
2	<i>hwās</i> .	<i>hwāw</i> .	<i>hōihes</i> .	<i>hōwā</i> .	<i>bhayes</i> .	<i>bhayen</i> .
3	<i>hwāy</i> .	<i>hwāy</i> .	<i>hōī</i> .	<i>hōīyihāṭ</i> .	<i>bha</i> .	<i>bhayen</i> .

B. The Finite Verbs.

The Past tenses of **Transitive Verbs** are conjugated actively.

Infinitive,—*dēkhab*, to see.

Participles,—*Present*, *dēkhat*, seeing; *Past*, *dēkha*, seen; *Conjunctive*, *dēkh-hai*, having seen.

Present Conjunctive.

Future, I shall see, etc.

(If) I see, etc.

Imperative, see thou, etc.

	Sing.	Plur.	Sing.	Plur.
1	<i>dēkhaũ.</i>	<i>dēkhan.</i>	<i>dekh^acyēũ.</i>	<i>dēkhib, dēkhab.</i> <i>dekh^abai.</i>
2	<i>dēkhas.</i>	<i>dēkhan.</i> <i>dēkhab.</i>	<i>dekhikes.</i> <i>dekhibes.</i>	<i>dekhibā.</i>
3	<i>dēkhi.</i>	<i>dēkhāy.</i>	<i>dēkhi.</i>	<i>dekhikaĩ.</i>

Past, I saw, etc.

Past Conditional, (If) I had seen, etc.

	Sing.		Plur.			Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.		Masc.	Fem.	Masc.	Fem.
1	<i>dēkkehũ.</i>	<i>dēkhĩ.</i>	<i>dēkhen.</i>	<i>dēkhin.</i>	<i>dekh^atyehũ.</i>	<i>dekh^atyihũ.</i> <i>dekhityaũ.</i>		<i>dekh^atyen.</i>	<i>dekh^atyin.</i>
2	<i>dēkkeh.</i>	<i>dēkkih.</i>	<i>dēkhēh.</i>	<i>dēkhīh.</i>	<i>dekh^atyeh.</i>	<i>dekh^atyih.</i>		<i>dekh^atyēh.</i>	<i>dekh^atyīh.</i>
3	<i>dēkhi.</i>	<i>dēkhĩ.</i>	<i>dēkhen.</i>	<i>dēkhin.</i>	<i>dekh^atyei.</i>	<i>dekh^atyii.</i>		<i>dekh^atyen.</i>	<i>dekh^atyin.</i>

In this tense *t* may be substituted for *ty* throughout.

Present Definite, I am seeing, etc.

Imperfect, I was seeing, etc.

	Sing.	Plur.		Sing.	Plur.
1	<i>dēkhat-ā.</i>	<i>dēkhtyē-haĩ.</i>		<i>dēkhat-raheũ.</i>	<i>dēkhat</i> <i>{ -tē. -rahen.</i>
2	<i>dekh^atē-hai.</i>	<i>dēkhat-ahen.</i>		<i>dēkhat</i> <i>{ -tē. -rahā.</i>	<i>dēkhat</i> <i>{ -tē. -rahen.</i>
3	<i>dēkhat-ā.</i>	<i>dēkhat-ā.</i>		<i>dēkhat</i> <i>{ -tē, -tā. -rahā.</i>	<i>dēkhat</i> <i>{ -tē. -rahen.</i>

Perfect, I have seen, etc.

Pluperfect, I had seen, etc.

	Sing.	Plur.		Sing.	Plur.
1	<i>dēkha-haũ.</i>	<i>dēkha-haĩ.</i>		<i>dēkkehũ</i> <i>{ -tē, -tā. -rahā.</i>	<i>dēkhen</i> <i>{ -tē. -rahen.</i>
2	<i>dēkhes-hai.</i>	<i>dēkhen</i> <i>{ -han</i>		<i>dēkkeh</i> <i>{ -tē, -tā. -rahā.</i>	<i>dēkhēh</i> <i>{ -tē. -rahen.</i>
3	<i>dēkhes-hai.</i>	<i>dēkhen</i> <i>{ -ahen.</i>		<i>dēkhi</i> <i>{ -tē, -tā. -rahā.</i>	<i>dēkhen</i> <i>{ -tē. -rahen.</i>

Intransitive Verbs are conjugated in the Past, like *bhayā*, above.

C. Irregular Verbs. *Hōb*, to become, makes its Past Participle *bha*. It is conjugated under head A. Similarly *jāb*, to go, has its Past Part. *ga*. A root ending in *ē*, often changes it to *yā*. They then follow the conjugation of *hōb*. Thus—*dyāt*, giving; *dyāwā*, you will give. The Past Participles of *dēb*, to give; *tēb*, to take; and *karab*, to make: are *dinh*, *linh*, and *kinh*, respectively.

CHHATTISGARHĪ, LARIĀ, OR KHALTĀHĪ.

This dialect is commonly known by the first of the three names given above, Chhattisgarhī, or the language of Chhattisgarh. The district of Bilaspur forms a portion of that tract, and is known in the adjoining district of Balaghat as Khalōṭī. Chhattisgarhī is also spoken in a part of the latter district, and is there known as Khalbāhī, or the language of Khalōṭī. To the east of the Chhattisgarh plain lies the Oṛiyā-country of east Sambalpur, and the Oṛiyā Feudatory States. To the people of those parts, the Chhattisgarh country to the west is known as the Lariā country, and hence Chhattisgarhī is there called Lariā.

The head-quarters of Chhattisgarhī are the two British Districts of Raipur and Bilaspur in the Central Provinces. Here, and in the western portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Oṛiyā. Chhattisgarhī is also spoken in considerable purity in the Feudatory States to the south and west of the two main districts,—i.e., in Kanker, Nandgaon, Khairagarh, Chuikhadan, and Kawardha,—in the north-east of the Chanda District, and in the eastern portion of the Balaghat District where, as already said, it is known as Khalbāhī. To the east of Bilaspur, it is spoken in the Feudatory State of Sakti, and in parts of Raigarh and Sarangarh. North and east of these last lie the Tributary States of Korea, Sarguja, Udaipur and Jashpur. In the first three the Aryan language is a sub-dialect of Chhattisgarhī, called Surgujīā, which is also spoken in the western portion of the last.

The following table shows the estimated number of speakers of Chhattisgarhī :—

	Number of speakers.
Chanda	31,300
Raipur	1,200,000
Bilaspur	1,146,000
Sambalpur	147,000
Balaghat	88,300
Kanker	36,100
Nandgaon	174,000
Khairagarh	159,494
Chuikhadan	32,979
Kawardha	88,000
Sakti	23,174
Raigarh	127,000
Sarangarh	48,433 ¹
TOTAL	3,301,780

Besides the above Chhattisgarhī is also spoken in the neighbouring Oṛiyā-speaking States and in Bastar State, in which the main Aryan language is the Halabī dialect of Marāṭhī, by settlers from the Chhattisgarhī, or as it is here called the Lariā, country. In Bamra, the greater part of the west of the State is entirely occupied by them. The following are the estimated figures :—

Bastar	13,141
Bamra	3,900
Rairakhol	43
Sonpur	2,100
Patna	5,750
Kalahandi	7,850
Orissa Tributary States	1,311
TOTAL	34,095

¹ Revised figures.

Finally, the following are the figures for the Surgujā sub-dialect :—

Korea	36,174
Sarguja	293,164
Udaipur	35,208
Jashpur	20,000
TOTAL	384,546

Besides the above, six broken dialects, as named below, are spoken in Chhattisgarh and the neighbouring Feudatory States by aborigines who have forsaken their ancestral tongues, and try to speak the language of their Aryan-speaking neighbours. These are rather jargons than dialects, and it will be understood that the correctness of the Chhattisgarhī depends a great deal upon the personal equation of each speaker. The following are these broken dialects :—

Name of dialect.	Where spoken.	Number of speakers.
Sadrī Korwā	Jashpur	4,000
Baigānī	Balaghat, Raipur, Bilaspur, Sambalpur, State Kawardha.	7,100
Binjhawārī	Raipur, States Raigarh, Sarangarh, Patna .	9,662
Kalaṅgā	State Patna	600
Bhuliā	States Sonpur, Patna	13,560
	TOTAL	34,922

With reference to the above, it is necessary to explain that the term 'Sadrī' is used in this part of India to imply the form which an Aryan language takes in the mouth of an aborigine. Thus, Sadrī Korwā means the form which the local Aryan language, in this case Surgujā, takes in the mouth of a Korwā. Similarly, the Sadrī Kōl of Bamra means the form which an Aryan language, in this case the Kuṛmālī sub-dialect of Magahī, takes in the mouth of a Kōl.

Two dialects have been inserted in the above list which have not hitherto been classed as Chhattisgarhī, viz., Kalaṅgā and Bhuliā. They have hitherto been classed as dialects of Oṛiyā. They are both clearly forms of Chhattisgarhī. Kalaṅgā and Bhuliā, when written, are written in the Oṛiya character. Four dialects, which were originally classed as forms of Chhattisgarhī, have been removed from the list. They are Halabī, Bastarī, Bhunjiā, and Sadrī Kōl. An examination of the specimens of Halabī shows that it is, rather, a mixture of Chhattisgarhī, Oṛiyā, and Marāṭhī, and can most conveniently be considered in connexion with the last-named language. Bastarī and Bhunjiā are only other names of Halabī. On the other hand, Sadrī Kōl, which is only returned from the Bamra State, is a form of Bihārī spoken by aboriginal tribes. It is identical with the Kuṛmālī sub-dialect of Magahī spoken in the Manbhum District. It is a curious little island of Bihārī in the midst of an Oṛiyā-speaking population.

No information is available as to the number of speakers of Chhattisgarhī in other parts of India. The following is the number of speakers in the country in which it is a vernacular :—

Chhattisgarhī spoken at home	3,301,780
„ in the neighbouring Orīyā States	34,095
Surgujā	384,546
Broken Dialects	34,922
TOTAL	3,755,343

So far as I know, Chhattisgarhī has no literature. As elsewhere in India, itinerant bards have a repertoire of songs and stories which they recite when called on. Several of these have been published by Mr. Hīrālāl Kāvīyopādhyāya in the grammar mentioned below.

AUTHORITY—

HĪRĀLĀL KĀVYOPĀDHYĀYA—*A Grammar of the Dialect of Chhattisgarh in the Central Provinces written in Hindī by Mr. Hīrālāl Kāvīyopādhyāya, translated and edited by George A. Grierson, Esq.. C.S. Journal of the Asiatic Society of Bengal, Vol. lix, 1890, Pt. I, pp. 1 and 101. Separate Reprint, Calcutta, 1890.*

The usual phonetic rules of Eastern Hindī regarding the shortening of the antepenultimate vowel apply to Chhattisgarhī, and need not be repeated here.

The forms that strike a stranger, who is familiar only with the pure Eastern Hindī of Oudh, are, the sign of the Dative-Accusative which is often *lā* even in the Accusative, and the plural termination *man*, which may be compared with the Orīyā *mānē*. It is believed that the following sketch of Chhattisgarhī grammar will be found to contain all that is necessary for the understanding of the specimens given on the subsequent pages.

CHHATTĪSGARHĪ SKELETON GRAMMAR.

1.—NOUNS.—Plural formed by adding *man* (often omitted). Thus *manukh*, a man, *manukh-man*, men. *Sab*, *sabō*, *sabbō*, *jamā*, or *jammā*, may also be prefixed, with or without *man*. Thus, *jammā putō-man*, the daughters-in-law. An old form of the plural ends in *an*. Thus *baīlā*, a bullock; plur. *baīlan*.

Har is added to a noun to give **definiteness**. Thus, *gar*, a neck; *gar-har*, the neck.

In Declension,—The following postpositions are added to the noun, which remains unchanged. *Kā*, to (also denotes accusative); *lā*, for (also denotes accusative); *bar*, for; *lē*, *sē*, by, from; *ke*, of; *mā*, in. The *ke* of the genitive does not change. Example, *laīkā*, a boy; *laīkā-kā*, to a boy; *laīkā-ke*, of a boy; *laīkā-man-ke*, of boys. We sometimes find an instrumental in *an*, as in *bhūkhān*, by hunger. *Tadbhava* adjectives in *ā*, form the feminine in *ī*, e.g. *chhoṭā kā bābū*, a little boy; *chhoṭī kī nōnī*, a little girl. This rule is, however, very arbitrarily followed. Other adjectives do not change for gender.

II.—PRONOUNS.

	I.	Thou.	Your Honour.	Self.	This.	That, he.
Sing.						
Nom.	<i>mē, mā.</i>	<i>tē, tā.</i>	<i>tu, tuh.</i>	<i>apan.</i>	<i>yē, iyā.</i>	<i>wō.</i>
Obl.	<i>mō, mōr.</i>	<i>tō, tōr.</i>	<i>tuh, tuhār.</i>	<i>apan.</i>	<i>yē, yē-kar.</i>	<i>wō, wō-kar.</i>
Gen.	<i>mōr.</i>	<i>tōr.</i>	<i>tuhār.</i>	<i>apan.</i>	<i>yē-ke, yē-kar.</i>	<i>wō-ke, wō-kar.</i>
Plur.						
Nom.	<i>ham, ham-man.</i>	<i>tum, tum-man.</i>	<i>tuh-man.</i>	<i>apan apan.</i>	<i>in, yē-man.</i>	<i>un, wō-man.</i>
Obl.	<i>ham, hamār.</i>	<i>tumh, tumhār.</i>	<i>tuh-man</i>	<i>apan apan.</i>	<i>in, inh.</i>	<i>un, unh.</i>
Gen.	<i>hamār.</i>	<i>tumhār.</i>	<i>tuhār-man.</i>	<i>apan apan.</i>	<i>{ inh-ke. inh-kar.</i>	<i>unh-ke. unh-kar.</i>

	Who.	That.	Who?	What?	Any one, some one.	Anything, something.
Sing.						
Nom.	<i>jē, jōn, jāūn.</i>	<i>tē, tōn, tāūn.</i>	<i>kōn, kaūn.</i>	<i>kā, kāye.</i>	<i>kōnō, kaūno.</i>	<i>kuchhū.</i>
Obl.	<i>jē, jōn, jāūn.</i>	<i>tē, tōn, tāūn.</i>	<i>kā, kōn, kaūn.</i>	<i>kāhe, kāye, kā.</i>	<i>kōnō, etc.</i>	<i>kuchhū.</i>
Gen.	<i>jē-kar.</i>	<i>tē-kar.</i>	<i>kā-kar, kōn-ke, etc.</i>	<i>kāhe-ke.</i>	<i>kōnō-ke, etc.</i>	<i>kuchhū-ke.</i>
Plur.						
Nom.	<i>jīn, jē-man, etc.</i>	<i>tīn, tē-man, etc.</i>	<i>kōn-man, etc.</i>	<i>kā-kā.</i>	<i>kōnō-kōnō.</i>	<i>kuchhū-kuchhū.</i>
Obl.	<i>jīn, jīnh.</i>	<i>tīn, tīnh.</i>	<i>kōn-man, etc.</i>	<i>kāhe-kāhe.</i>	<i>and so on.</i>	<i>and so on.</i>
Gen.	<i>{ jīnh-ke. jīnh-kar.</i>	<i>tīnh-ke. tīnh-kar.</i>	<i>kōn-man-ke, etc. ...</i>	<i>kāhe-kāhe-ke. ...</i>	<i>... ...</i>	<i>... ...</i>

The Mutual Reflexive Pronoun is *āpus* or *āpusī*, each other. Declined regularly.

II.—VERBS.—A. Auxiliary Verbs and Verbs Substantive.

	I am, etc. (a) <i>Vulgar.</i>		(b) <i>Polite.</i>		I was, etc.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>hawañ.</i>	<i>hawan.</i>	<i>hañ, āw.</i>	<i>han.</i>	<i>rahēw, rahyañ.</i>	<i>rahen.</i>
2	<i>hawas.</i>	<i>hawau.</i>	<i>has.</i>	<i>haw.</i>	<i>{ rahē. rahes, rahas.</i>	<i>} rahew.</i>
3	<i>hawai.</i>	<i>hawaī.</i>	<i>hai, ay.</i>	<i>hai.</i>	<i>rahis, rahai, rahay.</i>	<i>rahin, rahaī; rahēy.</i>

B.—The Finite Verb.—General Remarks.—There is no difference between the conjugation of Transitive and of Intransitive Verbs. The Construction of the Past Tense is always Active, not Passive.

Infinitives, or Verbal Nouns ;—(1) *dēkh*, seeing ; obl. *dēkhe* ; (2) *dēkhan* ; (3) *dēkhab*, to see.

Participles,—*Pres.*, *dēkhat*, *dēkh'tē*, seeing ; *Past*, *dēkhe*, seen ; *Conjunctive*, *dēkh-ke*, having seen.

	<i>Present Conjunctive</i> , (If) I see, etc.		<i>Imperative</i> , See thou, etc.		<i>Future</i> , I shall see, etc.			
	Sing.	Plur.	Sing.	Plur.	(a) <i>Vulgar</i> .		(b) <i>Polite</i> .	
					Sing.	Plur.	Sing.	Plur.
1	<i>dēkhaũ</i>	<i>dēkhan.</i>	.....	<i>dēkhī.</i>	<i>dekh'hũ</i>	<i>dekh'bō.</i> <i>dekh'bōn.</i>	<i>dekhīhaũ</i>	<i>dēkhīhan.</i> <i>dēkhab.</i>
2	<i>dēkhas</i>	<i>dēkhan.</i>	<i>dēkh</i> <i>dēkhē</i>	<i>dēkhau</i> (Hon., <i>dēkhī</i>). <i>dēkhā.</i>	<i>dekh'bē</i> <i>dekhībē</i>	<i>dekh'hũ.</i>	<i>dekh'bē</i> <i>dekhībē</i>	<i>dekhīhan.</i> <i>dekhīhan.</i>
3	<i>dēkhai</i> <i>dēkhay</i>	<i>dēkhaĩ.</i> <i>dēkhāy.</i>	<i>dēkhē</i>	<i>dēkhaĩ.</i>	<i>dekh'hī</i>	<i>dekh'hĩ.</i>	<i>dekhīhai</i> <i>dēkhī</i>	<i>dekhīhaĩ.</i> <i>dekhīhaĩ.</i>

<i>Past</i> , I saw, etc.			<i>Past Conditional</i> , (If) I had seen, etc.	
	Sing.	Plur.	Sing.	Plur.
1	<i>dēkhēw</i> , <i>dēkhyaũ</i> ¹	<i>dēkhen.</i>	<i>dekh'tēw</i> , ² <i>dekh'tyaũ</i>	<i>dekh'ten.</i>
2	<i>dēkhē</i> <i>dēkhes</i>	<i>dēkhew.</i>	<i>dekh'tē</i> <i>dekh'tes</i>	<i>dekh'tew.</i>
3	<i>dekhīs</i>	<i>dēkhin.</i>	<i>dekh'tīs</i>	<i>dekh'tin.</i>

¹ The word *hai* is often added to this tense without changing the meaning, though this properly forms a Perfect.

² Or *dekhītēw* and so throughout.

Present Definite, I am seeing, etc. (a) *Vulgar*, *dēkhat-hawaũ* ; (b) *Polite*, *dēkhat-haũ*. Sometimes contracted to *dekh'thaũ*.

Imperfect, I was seeing, etc., *dēkhat-rahēw*.

Perfect, I have seen, etc. ; (a) *Vulgar*, *dēkhe-hawaũ* ; (b) *Polite*, *dēkhe-haũ*, or formed by adding *hawai* to the past throughout. Thus, *dēkhēw-hawai*, I have seen.

Pluperfect, I had seen, etc., *dēkhe-rahēw*.

C.—Vocalic Roots.—*Maṛān*, to place ; *Pres. Conj.*, (1) *maṛāaũ* or *maṛāw*, (2) *maṛās* or *maṛāwas*, and so on ; *Future*, (1) *maṛāhaũ*, (2) *maṛābē*, etc. ; *Past*, *maṛāyēw* ; *Pres. Part.*, *maṛāt*.

Jhapōn, to add to ; *Pres. Conj.*, (1) *jhapōaũ*, (2) *jhapōs* or *jhapōwas*, etc. ; *Future*, *jhapōhaũ* ; *Past*, *jhapōyēw* ; *Pres. Part.*, *jhapōt*.

So for other verbs.

D.—Irregular Verbs.

Infinitive.

hon, to become.

jān, to go.

karan, to do.

dēn, to give.

lēn, to take.

Irregular Past Participle.

hōye or *bhaye* ; *Conjunctive Participle*, *bhay*.

gaye, *gay*, or *gaye*, is used to mean, 'he went.'

kare, *kiye*, or *kihe*.

diye, or *dihe*.

liye or *lihe*.

E.—Passive Voice.—Formed by conjugating *Past Part.* with *jān*. Thus *dēkhe gayēw*, I was seen.

F.—Causals, as in Standard Hindi.

IV. PARTICLES.—The syllables *ē*, *ch*, *ēch* suffixed to a word mean 'even.' and *ō*, *ōch*, and *hũ*, also. Thus *dūī-ch-kū* even to the mother ; *tōr-ōch*, thine also.

AWADHĪ.

The first specimen of the Awadhī dialect is a version of the Parable of the Prodigal Son which Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdi has been kind enough to prepare for me. It is not in the Awadhī of the present day, but is in the dialect used by the poet Malik Muḥammad Jāisī in his famous epic known as the Padumāwati or Padmāvatī, which was written in the year 1540, in the reign of the Emperor Shēr Shāh. The present translation is also written in verse, and is in the identical metre used by Malik Muḥammad. Although a metrical version, it is very fairly literal. Here and there some sentences and expletive words have been added in the style of the old author, and these are indicated in the text by being enclosed within marks of parenthesis. The concluding lines state that the translation was made at my request, and give the date of the composition as the sixth of the light half of the month Phālguna, in the Vikrama Sambat year 1955, that is to say, Friday, the 17th March, 1899.

Although the language of the specimen is so antiquated, it will be found to differ little from that illustrated in the preceding grammar. It should be remembered that in verse a final *a*, and the half-pronounced *a* in the middle of a word are both fully pronounced, and are hence written in full in the transcription. Thus *bālaka*, not *bālak*; *luchapana*, not *luch^apan*.

[No. 1.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdi, 1899.)

चौपाई ।

केहु पुरुखाहि दुइ बालक अहे । तिन्ह-महँ कोट बाप सउँ कहे ॥
 धन-महँ बाप मोर जो भागा । सो मोहिँ देहु (न टारिअ बागा) ॥
 तब वह तिन्हहिँ बाँटि धन दण्ड । बहुत न दिन बीतेउ (अस भण्ड) ॥
 सब किछु कोट एक ठाँ करि-के । दूर देस चलि गा सब हरि-के ॥
 बितवत दिन लुचपन-महँ (भाई) । सो आपन धन दण्ड उडाई ॥
 जब सो सब उडाइ धन दण्ड । तब ओहि देस काल बड परेज ॥
 होइ भिखारि सो (घर घर जाई । ताहि देस सब जन-पहँ धाई) ॥
 लागेउ रहन एक घर-माँही । जो अपने खेतन्ह-महँ ताही ॥

दोहा ।

भेजेउ (मन-महँ करि मया) सुअर चरावन काजु ।
जेहि छौमिन्ह-के खात-हे सुअर तिन्हहिँ सउँ (आजु) ॥१॥

चउपाई ।

चाहेउ भरन पेट सो (भाई) । केहु नहिँ ताहि देइ किछु जाई ॥
तब ओहि चेत भणउ अउ कहई । मोरे बाप घर बहुतइ अहई ॥
रोटी बहुत मजूर अघाहीं । तऊ तहाँ बहुतइ बचि जाहीं ॥
अउ मइँ मरउँ भूख-सउँ यहवाँ । मइँ उठि जाव बाप घर तहवाँ ॥
अउ ओहि कहब कि तुम्हरहि आगे । दइउ बिरोधि पाप किअ (जागे) ॥
पूत तुम्हार कहावन जोगू । अहउँ न मइँ फिरि (करहु न सोगू) ॥
अपने घर मजूर जो (देखिअ) । ता-महँ एक सरिस मोहिँ लेखिअ ॥
यह गुनि मन सो बाप ढिग चला । पइ सो रहेउ दूर दुरबला ॥

दोहा ।

देखि बाप ओहि ता-कर मया कौन्ह अउ धाय ।
ओहि-सउँ गर लपटाणऊ चूमेउ ओहि (सुख पाय) ॥२॥

चउपाई ।

ओहि सउँ पूत कहेउ पितु (मानिअ) । दइउ बिरोधि पाप (मन आनिअ) ॥
तुम्हरे मउँह किणउँ बहु घोरा । जोग न पूत कहावन तोरा ॥
पइ हँकारि दासन्ह-महँ केही । कहेउ बाप पहिरावहु एही ॥
सब-से नौक जे कापर बनहीं । हाथन्ह मुँदरी पायँन पनहीं ॥
अउ हम जेवँहिँ करहिँ अनंदा । (हुलसि दरहिँ बिकुरन दुख दंदा) ॥
बार मोर यह मरि फिरि जिणऊ । नसट होइ फिरि (विधि बस) मिलेऊ ॥
अस कहि वेइ दोउ हुलसन लागे । (सब दुख भगे सकल सुख जागे) ॥
अस सुख जग पावइ सब कोई । जस वेइ पाए सब दुख धोई ॥

दोहा ।

ता-कर जेठरा पूत जो अहा खित बिच (आजु) ।
आवत घर ढिग जब सुनेउ बाजन नाचन माजु ॥३॥

चौपाई ।

एक हँकारि सेवकन्ह-माहीं । अपने ठिग पूँछेउ का आहीं ॥
 सो ओहि कहैउ तुम्हारहि भाई । आपुन तुम्ह पितु नौक जेवाई ॥
 पाण्ड ताहि नौक अउ सुभरा । (कुसल खेम लखि हुलसेउ हिअरा) ॥
 सुनि रिसाइ घर जान न चहा । पितु बहराइ मनावइ कहा ॥
 ऊतर दण्ड बाप-कहँ सोई । प्रतनक बरस जो सेवा जोई ॥
 अगिअँ एक तुम्हार न टारेउँ । तऊ कबहुँ मेमना ना धारेउँ ॥
 लेइ जो मौत संग भोगतेउँ भोगा । (सुख पउतेउँ दरि सब दुख रोगा) ॥
 पइ यह पूत पतुरिआ-गामी । धन उडाइ फूँकेउ तुम्ह सामी ॥

दोहा ।

सो जइसइ आपुन घरे तइसइ तीवन मौठ ।
 (रुचि रुचि सउँ) सिमवाणज (अति परेम सउँ डीठ) ॥४॥

चउपाई ।

ता-सउँ बाप कहैउ तब बाता । पूत मोरे संग तुम्ह (सुख-दाता) ॥
 नित-ही अहउ सो जो किछु मोरा । कहउँ (भाउ-सति) सब सो तोरा ॥
 पइ हुलसब हरखव (प्रहि बेरा) । हइ पद जो तोर भाई (हेरा) ॥
 यह हा मरा जिण्ड फिरि (भाई) । नसट अहा फिरि मिलेउ सो (आई) ॥
 वा । {अहा हेराय मिला फिरि (आई)} ॥
 नसट-पूत कइ कथा सोहाई । मौत ग्रिअरसन अगिअँ पाई ॥
 भाखा ठैठ जइस हइ गाई । महमद पदुमावति-महँ (भाई) ॥
 तेहि अनुहारि सुधाकर लिखेऊ । मौत ग्रिअरसन जस किछु सिखेऊ ॥
 हउँ पँडितन्ह-सन बिनती करऊ । टूट मेरावहु मइँ पाँ परऊ ॥

दोहा ।

उनइस सइ पचपन अहे बिकरम संवत-मान ।
 फागुन सुदि-छठ सुक लिखेउ राम रूप धरि ध्यान ॥५॥

[No. 1.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

IN AWADHĪ VERSE.

TRANSLITERATION AND TRANSLATION.

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, 1899.)

CHAÜPĀI.

Kēhu purukhahi dui bālaka āhē;
A-certain man-to two sons were;
 Tinha-mahā chhōṭa bāpa-saṁ káhē.
Them-among the-younger father-to said.
 ‘Dhana-mahā, bāpa, mōra jō bhāgā;
 ‘*Property-in, father, my what share;*
 Sō mohī dēhu; (na tārīa bāgā).’
That to-me give; (do-not turn the-reins).’
 Taba waha tinahī bāṭī dhana daeū;
Then he to-them dividing property gave;
 Bahuta na dina bīteu (asa bhaeū).
Many not days passed (so it-happened).
 Saba kichhu chhōṭa ēka-ṭhā kari-kē;
All things the-younger in-one-place making;
 Dūra dēsa chali-gā saba hari-kē.
Far country-to went-away all taking.
 Bitawata dina luchapana-mahā, (bhāī);
Passing days debauchery-in, (O brother);
 Sō āpana dhana daeū-udāi.
He his-own property squandered.
 Jaba sō saba udāi-dhana-daeū;
When he all property-squandered;
 Taba ohi dēsa kāla hara pareū.
Then that country-in famine great fell.
 Hoi bhikhāri sō (ghara-ghara jāi;
Becoming a-beggar he (from-house-to-house having-gone;
 Tāhi dēsa saba jana-pahā dhāi).
That country-of all men-near ran).
 Lāgeu rahana ēka ghara-māhī;
He-began to-live one(-man-of) house-in;

Jō apanē khētanha-mahā tāhī
Who his-own fields-in him

DŌHĀ.

Bhējeu (mana-mahā kari mayā,
Sent (mind-in doing pity),
 suara charāwana-kāju;
swine feeding-business-(on);
 Jehi chhīminha-kē khāta-hē,
What husks eating-were,
 suara tinhahī-saũ (āju)
the-swine those-very-with (to-day)

CHAÜPĀĪ.

Chāheu bharana pēta sō, (bhāi);
Wished to-fill the-belly he, (O brother);
 Kehu nahī tāhi dēi kichhu jāi.
Any-body not him used-to-give anything going.
 Taba ohi chēta bhaeu aũ kahaī;
Then to-him senses became and he-says;
 ‘Mōre bāpa ghara bahutāi ahaī.
‘My father-of house-at much is.
 Rōṭī bahuta majūra aghāhī;
Bread many labourers are-satiated;
 Taũ tahā bahutāi bachi jāhī.
Even-then there much becoming-over-and-above remains.
 Au maĩ maraũ bhūkha-saũ yahawā;
And I die hunger-from here;
 Maĩ uṭhi jāba bāpa ghara tahawā.
I arising will-go father house-to there.
 Au ohi kahaba ki, “tumharahi āgē;
And him will-say that, “thee-even before;
 Daiũ birōdhi pāpa kia (jāgē).
God against sins I-did (knowingly).
 Pūta tumhāra kahāwana jōgū
Son thy to-be-called worthy
 Ahaũ na maĩ phiri (karahu na sōgū).
Am not I again (make not sorrow).
 Apanē ghara majūra jō dēkhia;
Thy-own house-at labourers which you-see;
 Tā-mahā ēka sarisa mohī lēkhia.”’
Them-in one like me regard.”’

Yaha guni mana so bāpa dhiga chālā;
This thinking in-his-mind he father near started;
 Paī sō raheu dūra durabālā,
But he was far-off the-poor-man,

DŌHĀ.

Dēkhi bāpa ohi tā-kara
Seeing father him his
 mayā kīnha au dhāya;
pity did and running;
 Ohi-saū gara lapaṭāeū,
Him-with neck embraced,
 chūmeu ohi (sukha pāya).
kissed him (pleasure finding).

CHAŪPĀĪ.

Ohi-saū pūta kaheu, 'pitu mānia;
Him-to the-son said, 'father believe-me;
 Daiū birōdhi pāpa (mana-ānia).
God against (my-)sin (call-to-your-mind).
 Tumharē saūha kieū bahu ghōrā;
Thee before I-did very heinous(-sin);
 Jōga na pūta kahāwana tōrā.'
Fit not son to-be-called thy.'
 Paī hākāri dāsanha-mahā kēhī;
But calling servants-in some-one;
 Kaheu bāpa, 'pahirāwahu ēhī
Said father, 'put-on this-one
 Saba-sē nīka je kāpara banahī;
Good-than all which cloth are-made;
 Hāthanha mūdārī pāyāna panahī.
Hands-on ring feet-on shoes.
 Aū hama jēwāhī karahī-anandā;
And (let-) us feast (and) make-rejoicing;
 (Hulasi darahī bichhurana dukha dandā).
(Being-joyous let-us-crush separation-of pain and grief).
 Bāra mōra yaha mari phiri-jieū;
Son my this being-dead has-again-come-to-life;
 Nasata hōi phiri bidhi-basa mileū.'
Lost being again of-God-by-power is-found.'
 Asa kahi wei dou hulasana lāgē;
So saying they both to-rejoice began;

(Saba dukha bhagē sakala sukha jāgē.
(All pains fled all pleasure awoke.
 Asa sukha jaga pāwai saba kōi;
So happiness world-in may-get all persons;
 Jasa wei pāe saba dukha dhōi).
As they got all pain washing-away).

DŌHĀ.

Tā-kara jeṭharā pūta jō,
His elder son who,
 ahā khēta bicha (āju);
was fields in (to-day);
 Āwata ghara dhiga jaba suneu
Coming to-house near when he-heard
 bājana nāchana sāju.
music dancing preparation.

CHAÜPĀĪ.

Ēka hākāri sēwakanba-māhī;
One calling servant-among;
 Apanē dhiga pūchheu, 'kā āhī.'
Him near he-asked, 'what are (these).'
 Sō ohi kaheu, 'tumbārahi bhāi;
Then he said, 'thy brother;
 Āeu, tumha pitu nika jewāi.
Came, thy futher well fed-him.
 Pāeu tāhi nika au su-bharā;
Found him well and healthy;
 (Kusala-khēma lakhi hulaseu hiarā).'
(Welfare seeing was-pleased the-heart).'
 Suni risāi ghara jāna na chāhā;
Hearing being-angry to-house to-go not he-wished;
 Pitu baharāi manāwai kākā.
Father outside-came appeasing-for said.
 Ūtara daeu bāpa-kahā sōi;
Answer gave father-to he;
 'Etanaka barasa jo sēwā jōi,
'So-many years what service(-did), behold,
 Agiā ēka tumhāra na tārēū;
Order one thy not I-transgressed;
 Taū kabahū memanā nā dhāreū.
Even-then ever kid not I-got.

Lei jo mīta sāga bhogateū bhōgā;
Getting which friends with might-have-enjoyed pleasure;
 (Sukha paūteū dari saba dukha-rōgā).
(Happiness I-might-have-got crushing-down all pain-and-ill).
 Paī yaha pūta paturīā-gāmī;
But this son harlots-goes-to;
 Dhana udāi phūkeu tumha, sāmī,
Fortune wasted burnt thy, O-master,

DŌHĀ.

Sō jāisai āeu gharē,
That as-even came house-to,
 taisai tiwana mīṭha;
so-even food sweet;
 (Ruchi-ruchi-saū) sijhawāeū,
(With-great-care) got-you-cooked,
 (ati-parēma-saū dīṭha).'
(extreme-love-with gazing).'

CHAÜPĀĪ.

Tā-saū bāpa kaheu taba bātā;
Him-to the-father said then words;
 Pūta mōre sāga tumha (sukha-dātā).
'Son me with thou (pleasure-giver).
 Nīta-hī ahaū, so jō-kichhu mōrā;
Always are, therefore whatever mine;
 Kahaū (bhāu-sati), saba sō tōrā.
I-say (truth-with), all that thine.
 Pai hulasaba harakhaba (ehi bērā);
But to-be-joyful to-be-pleased (this time);
 Hāi pada jō tora bhāi hēra.
Is proper as thy brother I-saw.
 Yaha hā marū jieu phiri (bhāi);
This was dead became-alive again (brother);
 Nasaṭa ahā phiri mileu, so āī.
Lost was again is-found, he came.

or

Ahā herāya milā phiri āī.
Was lost met-us again coming.'
 Nasaṭa pūta-kai kathā sohāī;
Lost son-of story pleasing;

Mita Griarasana agiã pāi.

Friend Grierson-of orders getting.

Bhākhā thēṭha jāisa haĩ-gāi

Language pure as has-sung

Mahamada Padumāwati-mahā, (bhāi),

Muhammad the-Padmāvatī-in, (brother),

Tchī anuhāri Sudhākara likheū;

That after Sudhākar wrote;

Mita Griarasana jasa-kichhu sikheū.

Friend Grierson as taught-me.

Haū pādītanha-sana binatī karaū;

I Pandits-to entreaties make;

Tūṭa merāwahu maĩ pā-paraū.

Omissions add I fall-at-(your)-feet.

DŌHĀ.

Unaisa-saĩ pachapana ahē,

1900 55 it-was,

Bikarama sambata māna:

Pikrama year according-to;

Phāguna sudi chhaṭha suka likheū,

Phālguna light-half 6th Friday I-wrote,

Rāma-rūpa dhari-dhyāna.

God's-form calling-to-(my)-mind.

The two following specimens come from the district of Fyzabad, and are in the language exemplified by the preceding grammatical sketch. The version of the Parable of the Prodigal Son comes from Central Fyzabad, and the folktale from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the parable, while in the folktale there are several. The postposition of the genitive is *kar* or *ke*, with an oblique form *kē*. It has a feminine form *kāī*, as in *Chittaur-kāī rānī*, the queen of Chittaur, which has an oblique form *kī*, as in *mājūr-kī naī* like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in *i* and sometimes in *ī*. Those in *i* do not shorten the antepenultimate vowel, but those in *ī* do. Examples are, *āpanī ākhi*, their own eyes; *aisī larāī*, such a battle; *hamāri gītī*, my song; *ok'ri gaṭai mahai*, on its neck. Possibly the forms in *ī* are oblique.

We may note the two following postpositions, —*khai*, the sign of the Accusative-Dative, and *mhai*, the sign of the Locative, meaning 'in.'

In verbs, we may note the Imperatives, *jāh*, go; *gauteh*, sing; *dihēh*, give; also the forms *kīhēh*, you made; *jān'thin*, he, honorific, knows; and *dēthin*, they give.

The dialect of the district of Sultanpur closely agrees with that of Fyzabad, and it is unnecessary to give further examples of it.

[No. 2.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN I.

एक मनई-के दुइ बेटवें रहिन। ओह-माँ-से लहुरा अपने बाप-से कहिस दादा धन-माँ जवन हमार बखरा लागत-होय तवन हम-का दै-द अउर वै आपन धन उन-का बाँट-दिहिन। अउर ढेर दिन नाहीं बीता को लहुरा बेटवा सब धन बटोर-के परदेस चला-गय अउर उहाँ आपन धन कुचाल-माँ लुटाय पड़ाय दिहिस। अउर जब समै गँवाय डारिस ओह देस-माँ बड़ा काल पड़-गा। वै बनाय दलित्र होय-गा। तब वै ओ-ई देस-के एक भल-मनई के पाछे लाग गे। तब वै ओ-का अपने खेतन-माँ सूअर चरावै-का पठै-दिहिस। अउर ऊ चाहत-रहा को जवन फोकलाई सूअर खात-रहिन तवने-से आपन पेट भरौ। अउर केऊ ओ-का नाहीं दैत-रहा। तब ओ-का चेत भै को हमरे बाप के कितिक मजूर-के खाय-पी के उबर जात-है अउर हम भूखन मरित-है।

हम उठ-कौ अपने बाप-के लग जाव अउर उन-से कहब की हे बाप हम दइउ के अउर तोहरे आगे अपराध किहिन अउर हम एकरे लायक नाहीं की अब तोहार बेटवा कहाई। अब हम-का अपने मजूर की नाई जान। तब व उठ-कौ अपने बाप के लगे गै। मुला जब वै लामेन रहिन तबै ओ-कर बाप ओ-का देखिस अउर दया लाग अउर धाय-के आपन गटई-माँ छपटाय लिहिस अउर चूम लिहिस। अउर बेटवा बाबू-से कहिस की हे दादा हम दइउ के आगे अउर तोहरे हजूर अपराध किहिन अउर अब हम एकरे लायक नाहीं बाटी की तोहार बेटवा कहाई। मुला बाप अपने चकरन-से कहिस की भल नौक कपड़ा लै आवा अउर ओ-का पहिराय दिया ओ-के हाथ-माँ मुनरी अउर गोड़े-माँ पनही पहिराय दिया। अउर हम सब जने खाँय अउर खुसी करी। एहि बरे की ई हमार बेटवा मरा रहा अउर फुनि जी ग। ऊ हेरान रहा अउर मिल ग। अउर उन्हन खुसी करै लागे ॥

ओई जून ओ-कर जेठ बेटवा खेते-माँ रहा। अउर जब ऊ आय अउर घर नगचाय गै नाचव गाउव मुनि परा। अपने चकरन-माँ-से एकठे-काँ बोलाय-के पूछिस की ई काव आटे। वै ओ-से कहिस की तोहार भाई आय-बाटे अउर तोहार बाप नेवता किहिस एकरे बरे की ऊ कुसल-छेम-से आय। अउर ऊ रिसिहा होय गा। भीतर जावै न करै। एहि बरे ओ-कर बाप बाहर आय अउर ओ-का मनाइस। अउर ऊ अपने बाप-का जवाब दिहिस की देखा की बरसन-से हम तोहार सेवा किहेन कहियो तोहार कहा टारेन नाहीं अउर तेह-पर तू कहियो हम-का एकठे छेगड़ी-के बच्चे न दिहा की हम अपने संघिन-के साथे खुसी मनाई। मुला जइसे तोहार ई बेटवा आय जे तोहार धन पतुरियन के साथे लील गै ओ-कर नेवता किहा। तब ऊ ओ-से कहिस की बेटा तू हमरे संग हमेंसा बाट। जवन कुछ हमार आय तवन तोहरे आय। मुला हम पंच-का खुसी होवै चाही काहे-से ई तोहार भाई मरा रहिन और फुनि जी उठेन अउर हेरान रहा अउर मिल गय ॥

[No. 2.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDÍ.

AWADHÍ DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION, 1898.

Ēk manāi-ke dui beṭ^awē rahin. Oh-mā-sē lahurā ap^anē
One man-of two sons were. Them-in-from the-younger his-own
 bāp-sē kahis, 'dādā, dhan-mā jawan hamār bakh^ara lāgat-hōy tawan
father-to said, 'father, property-in which my share may-be that
 ham-kā dai-dā. Aūr wai āpan dhan un-kā bāṭ^a-dihin. Aūr
me-to give. And he his-own property them-to dividing-gave. And
 dhēr din nāhī bitā kī lahurā beṭ^awā sab dhan baṭōr-ke
many days not passed that the-younger son all property collecting
 par^adēs chalā-gay, aūr uhā āpan dhan kuchāl-mā
foreign-land-to went-away, and there his-own fortune evil-conduct-in
 lutāy-parāy-dihis. Aūr jab sammai gāwāy-ḍāris oh dēs-mā barā
squandered. And when all he-had-wasted that country-in great
 kāl par-gā. Wai banāy dalidra hoy-gā. Tab wai ōī dēs-ke
famine fell. He totally poor became. Then he that-very country-of
 ēk bhal-manāi-kē pāchhē lāg-gai. Tab wai
one gentleman-of behind became-attached (i.e., became his servant). Then he
 ō-kā ap^anē khētan-mā sūar charāwāī-kā paṭhai-dihis. Aūr ū chāhat-rahā
him his-own fields-in swine feeding-for sent-away. And he wished
 kī, 'jawan phok^alāi sūar khāt-rahin taw^anē-sē āpan pēṭ
that, 'what husks the-swine used-to-eat those-very-with my-own belly
 bhari: ' aūr kēū ō-kā nāhī dēt-rahā. Tab ō-kā
I-may-fill: ' and any-body him-to not used-to-give (anything). Then him-to
 chēt bhai kī, 'ham^arē bāp-kē kitik majūr-kē khāy-
senses became that, 'my father-of how-many day-labourers-of after-eating-
 pī-ke ubar-jāt-hai aūr ham bhūkhan marit-hai. Ham uṭh-kāī
and-drinking (food-)is-saved and I by-hunger am-dying. I arising
 ap^anē bāp-kē lag jāb aūr un-sē kahab kī, "hē bāp, ham
my-own father-of near will-go and him-to will-say that, "O father, I
 Daīu-kē aūr toh^arē āgē ap^arādh kihin, aūr ham ek^arē lāyak nāhī
God-of and thee before sin did, and I this-for fit not-am

kī ab tohār beṭ^awā kahāi; ab, ham-kā ap^anē majūr-kī
that now thy son I-may-be-called; now, me thy-own day-labourers-of
 nāñ jān.”’ Tab wai uṭh-kāi ap^anē bāp-kē lagē gai. Mulā,
like consider.”’ Then he having-arisen his-own father-of near went. But,
 jab wai lāmen rāhin tabai ō-kar bāp ō-kā dēkhis aūr dayā
when he far-off was then-even his father him saw and pity
 lāg aūr dhāy-ke āpan gaṭai-mā chhap^atāy-lihis aūr chūm^a lihis.
seized(-him) and running his-own neck-in enfolded(-him) and kisses took.
 Aūr beṭ^awā bābū-sē kahis kī, ‘hē dādā, ham Daiu-kē āgē aūr
And the-son the-father-to said that, ‘O father, I God-of before and
 tohārē hajūrē ap^arādh kihin aūr ab ham ek^arē lāyak nāñ bātī
thy presence-in sin did and now I this-for fit not am
 kī tohār beṭ^awā kahāi.’ Mulā bāp ap^anē chak^aran-sē
that thy son I-may-be-called.’ But the-father his-own servants-to
 kahis kī, ‘bhal nik kap^arā lai-āwā, aūr ō-kā pahirāy-diyā; ō-kē
said that, ‘very good clothes bring, and him putting-on give; his
 hāth-mā mun^arī, aūr gōrē-mā pan^ahī pahirāy-diyā; aūr ham sab jānē
hand-on ring, and feet-on shoes putting-on give; and (let-)us all men
 khāy aūr khusī karī; ehi-barē kī ī hamār beṭ^awā marā rahā,
eat and merriment make; this-for that this my son dead was,
 aūr phuni jī ga; ū herān rahā, aūr mil ga.’ Aūr unhan
and again alive went; he lost was, and found went.’ And they
 khusī karāi lāgē.
merriment to-make began.

Ōi jūn ō-kar jēṭh beṭ^awā khētē-mā rahā. Aūr jab ū
At-that-very time his elder son the-field-in was. And when he
 āy aūr ghar nag^achāy-gai nāchab gāub sunī-parā. Ap^anē chak^aran-
came and house approached dancing singing were-heard. His-own servants-
 mā-sē ek-ṭhē-kā bolāy-ke pūchhis kī, ‘ī kāw ātai?’ Wai ō-sē
in-from one having-called he-asked that, ‘this what is?’ He him-to
 kahis kī, ‘tohār bhāi āy-bāṭē, aūr tohār bāp new^atā kihis ek^arē
said that, ‘thy brother is-come, and thy father feast did this
 barē kī ū kusal-chhēm-sē āy.’ Aūr ū risihā hoy-gā. Bhītar jābāi na
for that he safety-with came.’ And he angry became. Inside going not
 karai. Ehi barē ō-kar bāp bāhar āy aūr ō-kā manāis. Aūr ū
did. This for his father outside came and him appeased. And he
 ap^anē bāp-kā jāwāb dihis kī, ‘dēkhā, kī bar^asan-sē ham tohār
his-own father-to answer gave that, ‘see, that years-from I thy
 sēwā kihen, kahiyo tohār kahā ṭāren nāñ; aūr tēhū-par
service did, ever-even thy saying I-put-away not; and that-even-on
 tū kahiyo ham-kā ek-ṭhē chheg^arī-ke bachchō na dihā kī ham
thou ever-even me-to one-even goat-of young-one not gavest that I

ap^anē sanghin-kē sāthē khusī manāi. Mulā, jaisē tohār ī
my-own friends-of with merriment might-celebrate. But, as thy this
 beṭ^awā āy, jē tohār dhan paturian-kē sāthē līl-gai, ō-kar new^atā
son came, who thy fortune harlots-of with devoured, his feast
 kibā.' Tab ū ō-sē kahis kī, 'bēṭā, tū ham^arē saṅg hamēṣā
thou-madest.' Then he him-to said that, 'son, thou me with always
 bāt; jawan kuchh hamār āy tawan toh^arai āy; mulā, ham pañch-kā
art; whatever thing mine is that thine-even is; but, we people
 khusī hōwāī chāhī kāhē-sē ī tohār bhāī marā rahin, aūr
happy to-be is-proper because this thy brother dead was, and
 phuni jī uṭhen; aūr herān rahā aūr mil gay.'
again having-lived arose; and lost was and found went.'

[No. 3.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHI DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN II.

अब हम एक किहिनीँ कहत-अहो। तौनीँ-कहै सब केऊ आपन आपन कान धै धै सुनत-जाह। अकब्बर साह बौरबल फ़ैजी औ सन्निनि लाव लसिकर साथे लै-कै सिकार खेलै बरे चलिन। सिकार उकार तौ कुछु मिलवै न कोन्ह। जेठ-के महीना-महै घामेँ-के मारे एक-ठीँ बड़ाके बरगदे-के तरे सब केऊ कूहाँड़ लागिन। तौ बास्साह कहिन, कि, फ़ैजी कुछु गौतेह। तौ फ़ैजी एस नौक के गाइन कि बन-भरे-कर सौजा, जैसेँ, हन्ना, खरहा, सिआर उआर, सब आपनि आपनि आँखि मूँदि मूँदि धियान धै-कै सुनै लागिन कि बनाइ सुधि बुधि बिसरि गै। तौ एक-ठीँ हन्ना जौन फ़ैजी-के लगे आपन मुँह किहीं ठाढ़ रहै, ओकरी गटई-महै वै आपनि तसबीह डारि-दिहिन। तौ-धिक गावै-कर धियान तौ कूटि ग, औ सब बने कर रहवैयै आपनि आपनि राह लिहिन ॥

जब अकब्बर आने दिन दरबार कै-कै बैठिन तौ फ़ैजी न आइन, काहे-से कि, ओन-का बड़ा जर होइ ग-रहै। बौरबल कहिन कि, ए बास्साह फ़ैजी सनाइ-ग-अहै कि हमरी नाँई आन केऊ गवैया नाँहीं अहै तौने-से न आइन। अउ न अइहै। बास्साह कहिन, कि, आन केऊ गवैया नाँहीं न। बौरबल कहिन, कहा तौ हम बिरजू बावरा-कहै बोलाइ लै आई। कहिन, जा, बोलाइ लै आवह। तौ बौरबल बिरजू बावरा-कहै लै-आइन। फुनि लागिन बिरजू बावरे गावै। तउ सब बने-कर सौजा गोति सुनि-कै दरबार-महै आइ, वैसै पहिले-की नाँई सुनै लागिन। तौ ऊ हरिनवाँ जौने-की गटैया-माँ तसबिहिया परी-रहै ठाढ़ रहै। बौरबल तसबिहिया निका-रि-कै फ़ैजी-के आगे फ़ैकि-दिहिन। बिरजू बावरा कहिन, कि, हमार बखान काहे-क किहेह, तानसेन हमहूँ-लै नौक गावै जानथिन। तानसेन बोलवावा गै। दोपक गावै लागिन दिया अपुअै बरिगै। अउ तानसेन-उँ जरि-कै मरिगै। मूल

पहिले तानसेन कहै-रहिन कि जौ हम मरि जाई तो हमारि लोथि चित्तौर-
गढ़-की खंभे-महै चोराइ-कै धरवाइ दिहेह । अउ मनई-उ ओह पर
सर्वजि दिहेह कि जवने कवनउं जन्तु हमारि देह खाइ न पावै । जब चित्तौर-
कै कमला-रानी अपने मनोभू-कै आरती सावन-की पंचिमी-के दिन करत-कै
मलार राग गैहै, तो हम सुनि-कै जौ उठब ॥

बास्साह वैसै किहिन । जब रानी गावै लागीं तब तानसेन ताल बजावै
लागिन । ताल सुनि-कै रानी जानि-गई कि हमारि गीति तानसेन सुनि-लिहिन ।
तौ-धिक-भर-माँ तानसेन भागिन औ बास्साह-के लगे चला आइन । बास्साह
कहिन कि कमला-कै गीति सुनै-क चाही । चित्तौर गढ़-पर चढ़ाई किहिन
औ एसि लड़ाई भै कि ब्राह्मण क्षत्री-कर साढ़े चौहत्तरि मन जनेप-क ढेर
होइ-ग-है । उहै ७४॥-क अंक मनई चिट्ठिन-के उप्पर लिखि देखिन कै-कि
जवने-से केज केहू-कै चिट्ठी न खोलै ॥

जब चित्तौर कर राजा जूझि-गै औ ओन-कै फौद हारि-गइ तब
बास्साह कमला-देवी-कहै कैदि कै-कै पालकी-पर चढ़ाइ, अपने सहरहि लयाइन
औ हुकुम दिहिन कि बिहान भिनसारे दरबार-महै कमला-देवी-कै गीति सुनै-
क होए । रानी एक तान पूरा लै-कै जौ औ राग घौंघीं तौ ओन-कर
जिव खोपड़ाई फोरि-कै बैकुंठहि चला गा । औ सब सुनवैयै आपन आपन
मुँह बाइ-कै ठावहि रहि-गै ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN-HINDĪ.

AWADHĪ DIALECT.

(DISTRICT FYZABAD.)

SPECIMEN II.

Ab ham êk kihinĩ kahat-ahĩ. Taunĩ-kahaĩ sab-kēũ āpan āpan
Now I one story am-saying. That-to all-(men) your-own your-own
 kân-dhāĩ-dhāĩ sunat-jāh. Akabbar sāh, Bīrbal, Phaijī, au sammini
ears-applying listen. Akbar the-emperor, Bīrbal, Faizī, and all
 lāw-lasikar sāthē lāĩ-kāĩ, sikār-khēlāĩ-barē chalin. Sikār-ukār,
followers (and)-troops with having-taken, hunting-for started. Game-etc.,
 tau, kuchhu mil^abāĩ-na-kīnh. Jēth-kē mahinā-mahaĩ ghāmē-kē mārē
indeed, anything was-not-found. Jēth-of month-in heat-of on-account
 ek-ṭhĩ barākāĩ bar^agadē-kē tarē sab keũ chhahāĩ lāgin. Tau,
one-place-in a-big banyan-tree-of under all people shade-(shelter) took. Then
 Bāssāh kahin, ki, 'Phaijī, kuchhu gauteh.' Tau Phaijī ēs nīk-kāĩ gāin
the-emperor said, that, 'Faizī, something sing.' Then Faizī so well sang
 ki ban-bharē-kar saujā, jaisē hannā, khar^ahā, siār-uār, sab āpanī
that the-forest-whole-of animals, such-as deer, hares, jackals-etc., all their-own
 āpanī ākhi mūdi-mūdi dhiyān-dhāĩ-kāĩ sunāĩ lāgin, ki banāĩ
their-own eyes closing attention-giving to-hear began, so-that entirely
 sudhi-budhi bisari-gai. Tau ek-ṭhĩ hannā, jaun Phaijī-kē lagē āpan mūh
consciousness lost-was. Then one deer, which Faizī-of near its-own face
 kihĩ ṭhārḥ rahai, ok^arī gataĩ-mahaĩ wai āpanī tas^abīh ḍāri-dihin. Tau-
putting standing was, its neck-about he his-own rosary threw. In-
 dhik gāwāĩ-kar dhiyān, tau, chhūṭi-ga, au sab banē-kar
the-meantime singing-of attention, indeed, lost-was, and all forest-of
 rah^awaiyai āpanī āpanī rāh lihin.
inhabitants their-own their-own way took.

Jab Akabbar ānē din dar^abār kāĩ-kāĩ baiṭhin, tau Phaijī na āin,
When Akbar another day court in sat, then Faizī not came,
 kāhē-sē ki on-ka barā jar hōi-ga-rahai. Bīrbal kahin ki, 'ē Bāssāh,
because that him-to great fever had-become. Bīrbal said that, 'O emperor,
 Phaijī sanāĩ-ga-ahaĩ, ki, "ham^arī nāĩ ān keũ gawaiyā nāhĩ ahai,"
Faizī has-become-proud, that, "me like other any singer not is,"
 taunē-sē na āin. Aũ na aīhaĩ.' Bāssāh kahin ki, 'ān
therefore not he-came. And not he-will-come.' The-emperor said that, 'another

kēu gawaiyā nāhī na ?' Birbal kahin, 'Kahā tau ham Birjū Bāwārā-
any singer not not ?' Birbal said, ' (If-you-)say then I Birjū Bāwārā-
 kahaī bolāi lāi-āi.' Kahin, 'jā, bolāi lāi-āwah.' Tau Birbal
to calling bring.' Said(-the-emperor), 'go, calling bring.' Then Birbal
 Birjū Bāwārā-kahaī lāi-āin. Phuni lāgin Birjū Bāwārē gāwāi. Tau sab
Birjū Bāwārā brought. Again began Birjū Bāwārā to-sing. Then all
 banē-kar sauajā gīti suni-kāi darbār-mahaī āi, waisai
the-forest-of animals the-song having-heard the-court-into coming, in-the-same-way
 pahilē-kī nāi sunāi lāgin. Tau ū harināwā jaunē-kī gataiyā-mā
before-of like to-hear began. Then that deer which-of neck-around
 tasbihiyā parī-rahai, thār-rahai. Birbal tasbihiyā nikāri-kāi Phaijī-kē āgē
the-rosary thrown-was, standing-was. Birbal the-rosary taking-off Faizī-of before
 phēki-dihin. Birjū Bāwārā kahin ki, 'hamār bakhān kāhē-ka kiheh ?
threw-away. Birjū Bāwārā said that, 'my praise what-for did-you-make ?
 Tān-sēn ham-hū-lāi nik gāwāi jānāthin.' Tān-sēn bolwāwā-gāi. Dipak
Tān-sēn me-even-than better to-sing knows.' Tān-sēn called-in-was. Dipak
 gāwāi lāgin. Diyā apuai bari-gai, aū Tān-sēn-ū jari-kāi
to-sing he-began. The-lamp by-itself was-lighted, and Tān-sēn-also being-burnt
 mari-gai. Mūl pahilē Tān-sēn kahē-rahin ki, 'jau ham mari-jāi, tau
died. But beforehand Tān-sēn said-had that, 'if I die, then
 hamāri lōthi Chittaur-gaṛh-kī khandhā-kē-mahaī chorāi-kāi dharwāi-diheh,
my corpse Chittaur-fort-of moat-in secretly cause-to-be-put,
 aū manāi-u oh-par sawāji-diheh, ki jawānē-kawāna-ū jantu hamāri dēh
and men-too it-on put-as-guards, so-that any beast my body
 khāi na pāwai. Jab Chittaur-kāi Kamālā-Rānī apnē mansēdhū-kāi
eat not may-be able. When Chittaur-of Kamālā-Rānī her-own husband-of
 ārtī Sāwan-kī pāchimi-kē din karat-kāi, Malār-rāg gaihaī, tau
lamp-lustration Sāwan-of 5th day-of day doing-for, Malār-Rāg will-sing, then
 ham suni-kāi jī uṭhab.'
I hearing alive will-arise.'

Bāssāh waisai kihin. Jab Rānī gāwāi lāgī, tab Tān-sēn
The-emperor the-same did. When the-Queen to-sing began, then Tān-sēn
 tāl-bajāwāi lāgin. Tāl suni-kāi rānī jāni-gāi ki, 'hamāri
time-to-beat began. The-beating-of-time hearing the-Queen knew that, 'my
 gīti Tān-sēn suni-lihin.' Tau-dhik-bhar-mā Tān-sēn bhāgin au bāssāh-kē
song Tān-sēn heard-has.' In-the-meantime Tān-sēn ran-away and the-emperor-of
 lagē chalā-āin. Bāssāh kahin ki, 'Kamālā-kāi gīti sunāi-ka
near came. The-emperor said that, 'Kamālā-of songs hearing-for
 chāhī.' Chittaur-gaṛh-par chaṛhāi kihin, au ēsi laṛāi bhai
is-necessary.' Chittaur-fort-on attack he-made, and such fight took-place
 ki Brāhmaṇ kshatri-kar saphē-chauhattari man jānē-ka dhēr
that Brāhmaṇs kshatriyas-of half-and-seventy-four maunds sacred-threads-of heap

hōi-ga-hai. Uhai sārḥē-chauhattari-ka ank manai chitṭhin-kē uppar
became. The-same half-and-seventy-four-of number men letters-of upon
 likhi-dēthin kăi-ki jaw^{nē}-sē kēū kēhū-kăi chitṭhi na khōlāi.
write in-order-that which-by anybody anybody's letter not may-open.
 Jab Chittaur-kar Rājā jūjhi-gai au on-kăi phaud hāri-gai, tab
When Chittaur-of king was-slain and his army was-defeated, then
 Bāssāh Kam^{lā}-Dēvi-kabaī kaidi-kăi-kăi pāl^{kī}-par chaṛhāi
the-emperor Kam^{lā}-dēvi impriscned-having-made a-palankeen-on causing-to-mount
 ap^{nē} sah^{rahi} layāin, au hukum dihin ki bihān bhin^{sārē}
his-own city-to brought-her, and order gave that to-morrow in-the-morning
 dar^{bār}-mahaī Kam^{lā}-Dēvi-kăi giti sunăi-ka hōē. Rānī ēk tăn-pūrā
court-in Kam^{lā}-dēvi-of song to-be-heard is. The-Queen one a-lute
 lăi-kăi jau Śrī Rāg ghīchī, tau on-kar jiu khop^{rāi} phōri-kăi
taking as Śrī Rāg she-drew, then her soul (her-)skull bursting
 baikunṭh-hi chalā-gā, au sab sun^{waiyai} āpan-āpan mūh bāi-kăi
heaven-to went-away, and all hearers their-own mouth wide-opening
 ṭhāw^{hī} rahi-gai.
in-their-places remained.

FREE TRANSLATION OF THE FOREGOING.

Now I am going to tell you a story, and everyone must pay attention with all his ears. Once on a day the Emperor Akbar went out hunting with Bīrbal, Faizī, and all the rest of his retinue. They found nothing to chase, and as it was the hot month of Jēṭh, they rested under the shade of a large banyan tree. As they rested there, the Emperor commanded Faizī to sing something, and he sung so sweetly that all the wild beasts of the forests,—the deer, the hares, the jackals and so forth—came to listen, and stood before him, with their eyes closed in ecstasy, and utterly devoid of consciousness. One deer stood with its face close up to Faizī, and he took off his rosary and threw it round her neck. The action broke the charm, and the animals each took their own way to the forest.

When Akbar sat next day in court Faizī was absent owing to a severe attack of fever; but Bīrbal said, 'Your Majesty, Faizī has become inflated with pride, and thinks that no one can sing like him. Hence he has not come to court, and will not come again.' Said the Emperor, 'but is there no other singer?' Replied Bīrbal, 'if Your Majesty gives the order, I can fetch Birjū Baurā.' 'Let him be summoned.' So Bīrbal fetched Birjū Baurā, and he began to sing. Then all the beasts of the forests came into the court, when they heard his song, and began to listen as before. Amongst them stood the deer on whose neck Faizī had thrown his rosary, and Bīrbal took it off her neck, and cast it before him. But Birjū said, 'why are you praising me? Tăn-sēn can sing better than even I.' So the Emperor summoned Tăn-sēn, and he began to sing the Melody of Illumination.¹ He sang with such fire that all the lamps in the

¹ The *dīpak*, or Illuminator, is the name of a *rāg*, or melody, which is sung at eventide. It is believed that if it is properly sung, the lamps in the room will light themselves. Here, not only was the song followed by its proper effect, but Tăn-sēn himself took fire, and was burnt to death.

room lit themselves, and he himself burst into flames and fell down dead. He had, however, warned them beforehand that, should he die, they should lay his corpse secretly in the moat of the fort of Chittaur, and set men to guard it to prevent its being devoured by wild beasts. Then, when Queen Kamlā of Chittaur should lustrate¹ her husband with lamps on the fifth of the month of Sāwan, and should sing the Melody of Mallār, he would come to life.

The Emperor carried out these instructions, and, when the queen began to sing, Tān-sēn came to life, and clapped his hands in time to the music. When she heard him beating time, she knew that Tān-sēn had heard her singing. In the meantime he rose up, and fled to the Emperor, who declared that he must hear Queen Kamlā sing. He marched forth and attacked Chittaur, and such a terrible battle ensued that of the brahmanical threads of Brāhman and Kshatriyas alone, they collected seventy-four and a half maunds.² This very number, 74½, people still write at the head of a letter to prevent anybody opening it.

When the Rājā of Chittaur fell in the battle, and his army was defeated, the Emperor took Queen Kamlā prisoner, and had her carried in a litter to his own city. There he gave the order, that her song would be heard on the following morning in full court. Next morning she appeared, and, taking her lute, raised her voice to the Melody of Prosperity.³ As she did so, her soul burst its way through her skull, and went to heaven, while all her audience remained seated where they were, with their mouths open in astonishment.

Crossing the river Gogra from Fyzabad, we find the Districts of Gonda and Bahraich. The language of these two districts is also Awadhī, and closely resembles that of Fyzabad. It will be sufficient to give one specimen,—a version of the Parable of the Prodigal Son as received from Gonda. In the vernacular character the version is printed in facsimile, in order to illustrate the handwriting,—a sort of mixture of Dēva-nāgarī and Kaithī,—current in the District amongst the educated classes.

The following peculiarities of the dialect may be noticed. The termination *an*, which we so often meet in the eastern districts of the North-Western Provinces as a sign of the Instrumental, as in *bhūkhan*, by hunger, is here used as a termination of the oblique form, as in the phrase *mārē bhūkhan-kē*, by hunger. Another termination of the oblique is *ē*, as in *khētē-mā*, in the field; *et'nā dinē-sē*, from so many days. The direct masculine termination of the Genitive is sometimes *kāi*, as in *Par'mēśwar-kāi*, of God; *wa-kāi bāp*, his father.

¹ The *Ārti* is a ceremony of waving in a circle before the image of a god a platter containing a five-wicked burning lamp, flour, and incense. Women also do homage to their husbands in the same way. So also the ceremony is performed before a bridegroom, on his arrival at the house of the bride. Tān-sēn died in the month of Jēṭh, which is in the height of the hot season. Sāwan is two months later, in the middle of the rainy season. The fifth of Sāwan is the date of the festival of the *Nāgas*, or snake-gods. On this festival, which is a women's one, wives perform *ārti* before their husbands, and sing at the same time. The *mallār* is one of the six principal *rāgs*, or modes in Hindū music. It is sung in the rainy season, and is said to be very plaintive.

² An account of Akbar's siege of Chittaur will be found in Chapter X of the Annals of Mēwār in Tod's *Rajasthan*. 'To eternize the memory of this disaster, the numerals 74½ are *tilak* or accursed. Marked on the banker's letter in Rājasthān, it is the strongest of seals, for "the sin of the slaughter of Chittaur" is thereby involved on all who violate a letter under the safeguard of this mysterious number.'

³ The *śrī-rāg*, or Melody of Prosperity, is another of the six principal *rāgs*, or modes, in Hindū music.

For the third personal pronoun, we should note the forms *wa-kā*, to him; *wa-kāĩ*, his; and the nominative plural *wai*, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique base, an idiom borrowed from the neighbouring Western Bhojpurī. Thus *wa-kārē* is used to mean both 'to him,' and 'him.'

Amongst verbal forms, note *lāg*, he began; *kīhāĩ-hai*, I have done; and *kīn*, for *kīnh*, I did. Note also the typical Awadhī past tense ending in *ān*, of a verb whose root ends in *ā*, which we meet in the word *nag^hchān*, he approached.

[No. 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(DISTRICT GONDA.)

अउ मने के इइ पेछा ले उंन मां से छोडका पेछा
 आपने बाप से कहिस कि हे बाप हम कां जव
 वया पुंजै पवन बांछि दैव तौ उ आपन पूंजी
 उ का बांछि दिसि - कुछ दिन के पाछे छोडका
 पेछा सब लै दै के परदेस चला गा आवत मांसव
 जाजाति बेका १ का १ मां उडाइ दिसि - जब सब
 फूक चुका तौ बरि देस मां वडा दू १ पा १ १ व तौ
 भूपन भौ लागे - तव उ बरि देस के एक मन्दिर के लागे -
 उका सुन्नि चानू के व्यापि १ जेते मां पठस -
 उ आपन पेट कना भूसा से जवन सुन्नि व्याप १ ले
 बहुत पुरा से जागि जे - मुला बूटै के उ नारीं दोगरी
 जब नको सुधि मै तव कहै जगा कि हमने बाप के वत
 नोकातन कां पाइ कां मिलान है वुन वधि जात है^{१ २}

माँ मैं माँ मुख के मारा हों - लावो मैं उठौं मग
 मापने वाप के लागे चलों मोर-बिसे कहौं कि ते वाप
 में प्रमेश्वर के मोर गोदा गुनहारा हों मोर गोदा
 गेठवा नातुवा के लागे क बलीं हों - मोकां मापने
 चक्राण मो के लोप - उ उठा मग मापने वाप के लागे
 मापना मुल जब उचित दूगिराव के वाप वका
 देखि लातीस - तो नक रे देखि दूगिरागि माप
 दोगि केगई पकानि के चुभी लातिस - तब वेठवना
 बोलाकि ते वाप मैं प्रमेश्वर के लागे मग गोले
 लागे पाप किलौ है - मग गोदा दूग कलप
 लागे क बलीं न - तब वाप मापने चक्राण से कहिस
 कि सव से ठीक कापना लावो मोरकां पतिगो मग
 उका मुंछी पतिगो मोर गोले मां पनली पतिगो
 मोर माप सव के उपादपीद मोर पुसा मगई
 काते से कि तंमा इवेठवा मगिगा १५ फिर से

जीन्ना है- होशग १२ है फिर मिला है-और नैसव-
पुस्तु मन्नावै लागे-

आ वेल्वा येते मा १२-जव उन्नावै औ १ व

पुस्तु गगयान तौ बाच तंग सुनि पा-२० नोकावा

आ गोद १२ के तवाव दुखिस- उ वारास कि मोदा

गोद आवा है पवन मोदा वाम नोवना किरि स है

कि नै येन कशव से आगो- ई सुनि के उ वारा गुप्त

दा चां-औ १ वपु गु मा गगा- तौ वकै वाप आवा

औ १ चितौ कि रिस- उ जवाव किरिस

कि प्रपना दिने से तम मोदा काम आज अगिरै

औ १ नवतुं मोदे करे के सेवा- दूसरि वा १

वही कीन मुदा गु तम आ कवत २० धेगा

कै वचौ वद है कि आपने संविने मां सौप

अगु मुदा जव मोदा उ वेल्वा आवा जे

समुदा- वै जजाति वेड्डिनि मां वीचावार
 सनौ नु नेवगा कतेउ= नौ वाप कंसिस कि
 ते वेधा मुत्ति तमिसा तमीन साथे १८११ रौ
 नौ१ मृवण कुछ तमी ते ११११ नौ रौ लोके
 ईचारा १८११ कि तम सब पुरा ममार्दि काते से
 कि मोर११ मा१ म११ १८११ फि१ अ१११ रौ
 नौ१ रौ११११ १८११ फि१ मि१११ रौ-

[No. 4.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT GONDA.)

TRANSLITERATION AND TRANSLATION.

Ēk	janē-kē	dui	bet ^a wā	rahē.	Un-mā-sē	chhot ^a kā	bet ^a wā
<i>One</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>son</i>
ap ^a nē	bāp-sē	kahis	ki,	'hē	bāp,	ham-kā	jawan
<i>his-own</i>	<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>me-to</i>	<i>what</i>
pahūchai,	tawan	bāṭi	dēw.'	Tau	ū	āpan	pūjī
<i>may-reach,</i>	<i>that</i>	<i>having-divided</i>	<i>give.'</i>	<i>Then</i>	<i>he</i>	<i>his-own</i>	<i>property</i>
bāṭi	dihis.	Kuchh	din-kē	pāchhē	chhot ^a kā	bet ^a wā	sab
<i>having-divided</i>	<i>gave.</i>	<i>Some</i>	<i>days-of</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>
lai-dai-ke	par ^a dēs	chalā-gā	au	huā	sab	jajāti	
<i>having-taken-et-cetera</i>	<i>(to-)a-foreign-land</i>	<i>went-away</i>	<i>and</i>	<i>there</i>	<i>all</i>	<i>fortune</i>	
bēkār	kār-mā	urāi-dihis.	Jab	sab	phūk-chukā	tau	
<i>bad</i>	<i>deeds-in</i>	<i>squandered.</i>	<i>When</i>	<i>all</i>	<i>he-had-burnt (i.e., squandered)</i>	<i>then</i>	
wahi	dēs-mā	barā	jhūrā	parā.	Tab	tau	bhūkhan
<i>that</i>	<i>country-in</i>	<i>great</i>	<i>dryness</i>	<i>fell.</i>	<i>Then</i>	<i>indeed</i>	<i>from-hunger</i>
lāgē.	Tab	ū	wahi	dēs-kē	ek	manāi-kē	lagē
<i>he-began.</i>	<i>Then</i>	<i>he</i>	<i>that</i>	<i>country-of</i>	<i>one</i>	<i>man-of</i>	<i>near</i>
sūari	charāwāi-kē	khātir	khētē-mā	paṭhaīs.	Ū	āpan	pēt
<i>swine</i>	<i>feeding</i>	<i>for</i>	<i>fields-in</i>	<i>sent.</i>	<i>He</i>	<i>his-own</i>	<i>belly</i>
kanā ¹	bhūsi-sē	jawan	sūari	khāt-rahē	bahut	khusi-sē	
<i>the-particles-of-grain</i>	<i>chaff-with</i>	<i>which</i>	<i>swine</i>	<i>used-to-eat</i>	<i>much</i>	<i>pleasure-with</i>	
bhari-lēt,	mulā	wahau	kēu	nāhī	dēt-rahā.	Jab	wak ^a rē
<i>would-have-filled,</i>	<i>but</i>	<i>that-too</i>	<i>any-one</i>	<i>not</i>	<i>used-to-give.</i>	<i>When</i>	<i>to-him</i>
sudhi	bhai	tab	kahāi	lagā	ki,	'ham ^a rē	bāp-kē
<i>senses</i>	<i>became</i>	<i>then</i>	<i>to-say</i>	<i>he-began</i>	<i>that,</i>	<i>'my</i>	<i>father-of</i>
nokar ^a han-kā	khayē-kā	milat-hai,	baruk	bachi	jāt-hai,	au	maī
<i>servants-to</i>	<i>food-to-eat</i>	<i>is-given,</i>	<i>and-also</i>	<i>saved-(food)</i>	<i>is,</i>	<i>and</i>	<i>I</i>
mārē	bhūkhan-kē	marat-haū.	Lāo,	maī	uṭhaū	awar	ap ^a nē
<i>owing-to</i>	<i>hunger</i>	<i>am-dying.</i>	<i>Come,</i>	<i>I</i>	<i>may-arise</i>	<i>and</i>	<i>my-own</i>
bāp-kē	lagē	chalaū	aur	un-sē	kahaū	ki,	'hē
<i>father-of</i>	<i>near</i>	<i>may-go</i>	<i>and</i>	<i>him-to</i>	<i>say</i>	<i>that,</i>	<i>'O</i>
						<i>father,</i>	<i>I</i>

¹ When rice is pounded, husks as well as small particles of rice are separated from the sound grains. These particles of rice are called 'kanā' and are used for the food of the animals.

Pramēśwar-kāi au tohār gunah-gār haũ, au tohār beṭ^awā kah^awāwāi-kē
God-of and thy sinner am, and thy son to-be-called
 lāyak nahĩ haũ. Mō-kā ap^{nē} chak^aran-mā kāi lēw.”” Ū uṭhā
fit not I-am. Me thine-own servants-in having-made take.”” He arose
 au ap^{nē} bāp-kē lagē āwā. Mul jab ū bahut dūri rahā wa-kāi
and his-own father-to near came. But when he much distant was his
 bāp wa-kā dēkhi-libhis. Tau wak^arē dēkhi dayā
father him happened-to-see. Then him having-seen compassion
 lagi au dauri-ke, gaṭai pakari-ke, chūmi-libhis. Tab
having-seized-(him) and having-run, neck having-held, he-kissed-(him). Then
 beṭaunā bōlā ki, ‘hē bāp, maĩ Par^amēsur-kē āgē au toh^arē āgē
the-son spoke that, ‘O father, I God-of before and thee before
 pāp kihaũ-hai, awar tohār pūt kahāwāi lāyak nahĩ-na. Tab bāp
sin have-done and thy son to-be-called fit not-I-am. Then the-father
 ap^{nē} chak^aran-sē kahis ki, ‘sab-sē nik kap^arā lāo au ē-kā
his-own servants-to said that, ‘all-of good clothes bring and this-one
 pahirāo. Au ēk mūdari pahirāo, au gōrē-mā pan^ahĩ pahirāo, aur āo
put-on. And one ring put-on, and feet-on shoes put, and come
 sab-kēū khāi-pī; au khusī manāi. Kāhē-sē-ki hamār
(let)-us-every-one eat-(and)-drink; and joy celebrate. Because-that my
 i beṭ^awā mari gā-rahā, phiri-sē jāi-hai; herāy gā-rahā-hai, phir
this son dead had-been, again alive-has-become; lost had-been, again
 milā hai.’ Aur wai sab khusī manāwāi lāgē.
found is.’ And they all joy to-celebrate began.

Bar^akā beṭ^awā khētē-mā rahā. Jab ū āwā aur bakh^arī
The-elder son the-field-in was. When he came and the-house
 nag^achān tau nāch-raṅg suni-parā. Ēk nokar^ahā-kā goh^arāy-kē
approached then dancing-music became-audible. One servant having-called
 hawāl pūchhis. Ū batāis ki, ‘tohār bhāi āwā-hai, tawan tohār bāp
account asked. He said that, ‘thy brother has-come, therefore thy father
 new^atā kihis-hai ki wai khēm-kuśal-sē āe-gē.’ Ī suni-ke ū
feast has-made because he safety-with came.’ This having-heard he
 bahut risihā bhā aur bakh^arī-mā na gā. Tau wa-kāi bāp āwā au
much angry became and house-into not went. Then his father came and
 chiraurī kihis. Ū jawāb kihis ki, ‘et^anā dinē-sē ham tohār
entreaties made. He answer made that, ‘so-many days-from I thy
 kām-kāj karit-hai aur kab^ahū toh^arē kahē-kē sēwāy dūsari bāt nahĩ
works am-doing and ever-even thy saying-of besides another act not
 kin, mul tū ham-kā kab^ahū ēk chheg^arī-kāi bachau na dihai
I-did, but thou me-to ever-even one goat-of young-one-even not gavest
 ki ap^{nē} saṅghin-mā saukh karit; mulā jab tohār
that my-own companions-among merry I-might-have-made; but when thy

ū beṭ^awā āwā jē samul-lai jajāti berinin-mā¹ bil^awāis tau tū
that son came who all-even fortune harlots-among wasted then thou
 new^atā kiheu.² Tau bāp kahis ki, 'hē beṭā, tū hari-hamēsā ham^aren
feast madest. Then the-father said that, 'O son, thou always me
 sāthē rahat-hau aur jawan-kuchh ham^arē-rahē tawan toh^arē hōy. Ī
with livest and whatever mine-was that thine is. This
 chāhī rahā ki ham sab khusī manāī kāhē-sē-ki tohār bhāy marā
proper was that we all joy may-celebrate because-that thy brother dead
 rahā, phir jīā hai; aur herāy gā-rahā, phir milā hai.'
was, again alive is; and lost was, again found is.'

¹ Berinin=girls of the Naṭ caste, who prostitute themselves.

² *Kaheu* of the original is a slip of the pen for *kiheu*.

LUCKNOW AND BARABANKI.

The following two specimens come from Lucknow, and illustrate the dialect of the whole of the rural portion of the District, except that of the extreme south on the borders of Unao and Rai Bareilly where the language is slightly different. The language of Lucknow City is, of course, principally Urdū. The specimens as received were written in the Persian character. This not being the genuine local character in which the local dialect is written, I have contented myself with giving the specimens in transliteration only. The first specimen is a version of the Parable of the Prodigal Son, and the second an account of what took place at a village wedding. They may also be taken as a specimen of the dialect spoken in the district of Barabanki.

As we go west through the Awadhī-speaking area, the tendency is to name the dialect Baiswārī, instead of Awadhī. The difference of name, however, hardly connotes any difference of language. To all intents and purposes, the two dialects are the same. The only marked points of difference are that, to the west, there is a preference for making the third person plural of verbs end in *ẽ* or *aĩ*, instead of *en* or *in*, and that the terminations of the genitive more nearly approach those which we find in more western languages. As we go further west, into districts like Sitapur, we shall find that the dialect, though still Awadhī or Baiswārī, is infected by the neighbouring Kanaujī. All this, however, does not constitute a separate dialect.

The following are the principal points of grammar to which attention may be drawn in the two following specimens.

The letter *ē* often becomes *yā*, as in *yāk* for *ēk*. There is an oblique form of nouns ending in *ē*, as in *yāk janē-kē*, of a man: *baṛī dūrē-kē muluk-mā*, in a country of great distance. The masculine genitive termination is *kāĩ*, direct, and *kē* oblique. The feminine termination is *kī*, both direct and oblique. In the phrase *nāũ-bāmhan-kāĩ bolāy-kāĩ*, having called a barber (and) a Brāhmaṇ, the first *kāĩ* appears to be used as a sign of the accusative. So also in *beṭwā-kāĩ dēkh-kāĩ*, having seen the son.

In pronouns, note the form *yū*, this.

In verbs, note the typical western forms *rahai*, he was, and *rahẽ*, they were. In the phrase *maĩ bahut pāp kihin-hai*, I have done many sins, the verb appears to agree in number and person with the object, instead of with the subject. If the phrase is correctly written, this is no doubt due to the influence of the Urdū of Lucknow city.

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.

[No. 5.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, LUCKNOW.)

SPECIMEN I.

Yāk janē-kē dui beṭ^awā rahē. Sō, chhot^akā beṭ^awā bāp-sē kahis
One man-of two sons were. Now, the-younger son the-father-to said
 kī, 'mōr hīsā bāṭi dē.' Tab bāp ohi-kā hīsā
that, 'my share having-divided give-me.' Then the-father him-to share
 bāṭi . dihis. Kichhu din pāchhē ū sab rupaya lāi-kāi bārī
having-divided gave. Some days after he all rupees taking great
 dūrē-kē muluk-mā nisar-gā. Aur huā āpan rupayā sab kuchāl-mā
distance-of country-into went-out. And there his-own money all evil-conduct-in
 urāy-dihis. Tē pāchhē ohi-kē tirē kuchhū nāhī rahā; aur huā
he-squandered. That after him near anything not remained; and there
 bārī jhōrā parāi lāg aur ū banāy tabāh hōe lāg. Tab
great famine to-fall began and he extremely ruined to-be began. Then
 yāk bhal-manaī-kē tirē gā aur ū āpan khētan-mā sūari
one well-to-do-man-of near went and he his-own fields-in swine
 charāwāi-kā nōkar rākhis. Tab ohi-kē jī-mā āwā, 'jaun
feeding-for servant put. Then his mind-into came, 'what
 bok^alā-chhok^alā sūari khāt-hā wāhī pāi tō ham khāi;
husks-et-cetera swine are-eating that if-I-may-get then I may-eat;
 kāhē-sē-kī ohi-kā kuchhū nāhī milat-rahāi. Tē pāchhē ū ap^anē man-mā
because him-to anything not was-given. That after he his-own mind-in
 sōchis, kī 'mōrē bāp-kē bahut majūr lāg rahat-hāi sō ab
thought, that 'my father-of many day-labourers engaged remain therefore now
 ham-hū ūṭh-kāi huā jāi aur kahī kī, "māi tōrē hiyā aur
I-too arising there may-go and may-say that, "I thee near and
 Gusaiyā-kē hiyā bahut pāp kihin-hai aur ab aisan nāhī hāi kī tōr
God-of near much sin have-done and now such not am that thy
 beṭ^awa kahāō. Sō jē-mānē sab majūr tōrē hiyā
son I-may-be-called. Therefore as all the-day-labourers thee near
 lāg hāi ham-hū-kā lagāy lē." I sōch-bichār-kāi bāp tirē
engaged are me-too engaged make." This thinking the-father near

chalā-gā. Bāp-kā ē beṭ^awā-kāī dūrē-sē dēkh-kāī bahut sōch
he-went-away. The-father-to this son far-off-from seeing much pity
 āwā aur daur-kāī garē-mē lap^atāy-lihis aur bahut chūmis
came and running neck-in (about) enfolded(him) and much kissed(-him)
 chāṭis. Tab beṭ^awā bōlā kī, 'maī tōrē hiyā aur Gusaiyā-kē hiyā
licked(-him). Then the-son spoke that, 'I thee near and God-of near
 bahut pāp kihin-hai aur aisan nāhī haū kī phēr tōr beṭ^awā
much sin have-done and such not am that again thy son
 kahāō.' Eh par bāp āpan majūran-sē kahis, 'kī bhal
I-may-be-called.' This upon the-father his-own day-labourers-to said, 'that good
 bhal kap^arā li-āō aur eh-kā pahirāō; aur eh-kā hāth-mā mūdārī
good clothes bring and this-one put-on; and this-one's hand-on ring
 aur gōrē-mā pan^ahī pahirāō. Ham khusiālī manāib kī hamār
and feet-on shoes put-on. I joy shall-celebrate that my
 beṭ^awā mar-kāī jīyā; aur herāy-kāī, phēr milā.' Tab ū khusī
son dying lived; and lost-being, again was-found.' Then he merriment
 karāī lāg.
to-make began.

Bar^akā beṭ^awā keohan-hār-mā rahai. Jab duārē āwā tab gīt
The-elder son fields-in was. When door-to he-came then song
 aur bājā-kāī awāj sunis. Tab yāk nōkar-sē pūchhis kī, 'āj yū
and music-of sound he-heard. Then one servant-from he-asked that, 'to-day this
 kā hai, jaun khusiālī manāī jāt-hai?' Nōkar kahis kī,
what is, owing-to-which joy celebrated is-being?' The-servant said that,
 'Tohār bhāī āwā hai, so tohār bāp ēī barē
'thy brother come is, therefore thy father this-very for
 khusiālī kihin hai.' Eh par bar^akā beṭ^awā risān aur
merry-making done has.' This upon the-elder son grew-angry and
 bhitarī nāhī gā. Tab bāp āpai duārē āy-kāī ōhi-kā
inside not went. Then the-father himself in-doorway coming him
 manāyis. Ū bōlā, kī 'maī it^arē dīn-sē tohār sēwā kihaū,
appeased. He spoke, that 'I so-many days-since thy service did,
 kab^a-hū ais nā bhā kī ēkō chheg^arī-kā bachchau
ever-even so not was that one-even goat-of young-one-even
 dētau kī ap^anē anōi-par^akan-kā khiwāit aur khusiālī
thou-mightest-have-given-me that my-own friends I-might-have-fed and merriment
 karit; aur jab yū āwā jin sab dhan kas^abin-mā
might-have-made; and when this-one came who all fortune harlots-among
 urāy-dihis, tab yū khusiālī manāyin.' Tab bāp bōlā 'hē
squandered, then this rejoicing you-have-celebrated.' Then the-father spoke 'O

bhaiā,¹ taĩ tō mōrē lagē rahai; jaun mōrē tīrē han sō-an
brother, thou, to-be-sure, me near livest; what me with is that-all
 tōr han. Mulā ei sāit khusiālī karab jarūr rahai kī tōr
thine is. But, this moment merriment to-make necessary was because thy
 bhāi mari-kāĩ ab jiyā han; aur herāy-kāĩ phēr miā han.
brother being-dead now alive is; and being-lost again found is.'

¹ *Bhaiā* is a term of endearment and can be used for any man.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, LUCKNOW.)

SPECIMEN II.

Yāk gāw-mā yāk lambar-dār-kē nānh-sāri biṭiwā rahai. Jab
One village-in one landlord-of little daughter was. When
 wa-kī umar sōrah sat^rrah baris-kē bhai, wah jūn lambar-dār-kā
her age sixteen seventeen years-of became, that time the-landlord-to
 wah-kē biyāh-kī phikir bārhi. Wah beriyā nāu Bāmhan-kāi
her marriage-of anxiety increased. That time barber Brāhmaṇ
 bolāy-kāi laṛik^awā-kā dhūrhāi paṭhain. Thōrai dinan-mā yāk laṛikā milā.
calling a-boy to-search-for he-sent. A-few days-in one boy was-found.
 Wah-kē sāth biṭiwā-kāi banābant banā, aur Bāmhan pūchhā-gawā,
Him with the-girl-of horoscope agreed, and the-Brāhmaṇ was-consulted,
 aur biyāh-kī taiyārī bhai. Laṛik^awā-kāi bāp āwā aur lēi
and marriage-of arrangement took-place. The-boy-of father came and taking
 dēi-kē pāchhē bat-kahāw hōāi lāg. Hajār rupaiyā bahut kahē
giving-of after words-saying to-be began. One-thousand rupees much saying
 sunē tai-bhawā. Tab lambar-dār rāji-khusī-sē ghar gē aur
hearing-after was-settled. Then the-landlord pleasure-with house-to went and
 barāt-kāi din badā-gā. Dul^ahā-kāi bāp pand^rrah hajār
marriage-party-of day was-fixed. The-bridegroom-of father fifteen thousand
 sawāg lāi-kāi barī dhūm-dhām-sē dul^ahin-kē gharē āwā aur
relatives taking great pomp-and-show-with bride-of in-house came and
 dwāre-chār hōāi lāg. Hōm dachchhinā-kē
the-ceremony-of-the-door to-be-solemnised began. The-fire-sacrifice gift-of
 māgē-mā pandit-sē tak^rrār bhai, lāṭhī chalāi lāg.
demanding-in the-priest-with quarrel took-place, bludgeons to-be-used-freely began.
 Bahut manai dūnō kait ghāyal bhai. Tab barāt risāy
Many men both sides wounded became. Then marriage-party being-angry
 chalī. Wahī samay-mā gāw-kē bhalē-mānus ekaṭṭhā-hōi-kāi
began-to-go-back. That-very time-in village-of good-men coming-together
 barāt manāy-lāin. Chauthē din biyāh bhawā aur bhāt
marriage-party appeased. The-fourth day marriage took-place and rice
 bāṭhār khusī-sē khāin; aur bidā-hōi-kāi apⁿē ghar āin.
great-food pleasure-with they-ate; and having-taken-leave their-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

In a certain village a landlord had a little daughter. When she became sixteen or seventeen years of age, he began to think a good deal about her marriage. So he called a barber and a Brāhman,¹ and sent them off to look for a suitable bridegroom. Very soon they found one. His horoscope agreed with that of the girl, and, after consulting the Brāhman, preparations were made for the marriage. The bridegroom's father came, and, after the hand-æel,² the discussion as to the amount of the dowry to be paid by the bride's father to the bridegroom's father commenced. After a great deal of talk, this was settled at one thousand rupees. Then the landlord returned to his house, right well pleased, and the date was fixed for the arrival of the bridegroom's marriage party. The father of the bride, accompanied by fifteen thousand relations, came with great pomp to the bride's house, and they began the ceremony of the greeting at the door.³ The next thing that happened was that there was a quarrel with the priest when he asked for his fee for the greeting sacrifice. Then bludgeons began to be flourished, and a number of men were wounded. The marriage party in a rage got up and began to go away, but just then some decent people of the village interfered and appeased them. Four days afterwards the marriage came off, and in pleasure did they eat the marriage feast.⁴ Then they took their leave and went home.

¹ These are the usual matchmakers.

² This is the ceremony of giving a rupee to the bridegroom's father, or to the boy himself, as a token that business is meant. Among the higher castes it is called *barachchhā dēnā*. In the case of men of the twice-born castes, a rupee or a gold coin is accompanied by a sacred thread.

³ In this ceremony, the bride's father, on the arrival of the marriage party, receives the bridegroom in his doorway, and worships his feet. Before this is done, a priest performs a sacrifice, and when the ceremony is concluded, he is given a fee for his share in the business.

⁴ This is the ceremonial dinner which takes place on the evening of the day after the actual marriage-ceremony. The bride's father presents some money to the bridegroom's, and then feeds him and his kith and kin.

The dialect of the south of Lucknow District, on the borders of Unao and Rae Bareli, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdū of Lucknow City. There are whole phrases in it, such as *un un-tē kahā*, which are almost pure Urdū, and the use of the Urdū genitive postposition *kā*, is quite common.

We notice the same tendency to spell *ē* as *yā*, which we have found in the neighbouring districts. For 'one,' we have both *ēku* and *yāk*. So also we may quote as examples *par-dyāsai*, to a foreign country; *khyāt*, a field; *dyākhan*, see; and *syāwā*, service. Similarly, here, we have the letter *ō* represented by *wā*, as in *mwār*, my; and *hwāt-hai*, it is becoming. There is also a strong tendency to make a noun singular end in *u*. Thus, *ēku*, one; *jaunu*, what; *as'bābu*, property; *ik-ṭhauru*, in one place; and many others. All these peculiarities are due to the influence of the Kanauji spoken to the West.

Nouns Substantive have an oblique form in *ai* or *ē*, as in *par-dyāsai*, to a foreign country; *bāpai-kē*, of the father; *hāthē-mā*, on the hand.

As regards pronouns, note *mahī-kā*, to me; *mwār*, my, above mentioned; and *kōhū*, anyone. The oblique form of the pronoun of the third person, *ohi*, is always spelled *wohi*. This may be only a variety of spelling.

As regards verbs, the present participle ends in *ti*, as in *karati-haū*, I am doing; *rahati-hau*, you remain; and *rākhati-haī*, they keep. Note the typical western Awadhī forms, *rahai*, he was, and *rahaī*, they were. Note also *āi*, it is; *hwāt-hai*, it is becoming; *dihini*, he, honorific, gave, for *dihin*; and *dīn*, for *dīnh*, he gave.

[No. 7.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(SOUTH OF DISTRICT LUCKNOW.)

एक मनई-के दुइ बेटवा रहै। वहि-माँ छोटकवा बेटवा अपने बाप-ते कहिसि कि दादा तुम्हरी गिरस्ती-माँ जौनु हमार हौंसा होइ तौनु हम-का बाँटि देउ। तब उन अपनी गिरस्ती-माँ उन-का बाँटि दिहिनि। कुछ दिन बीते छोटकये बेटवै सब असबाबु इकठौर कै-कै परद्यासै चला गा और हुँवाँ पहुँचि-कै आपन चीज-वस्तु लुचपन-माँ उड़ाइ दिहिसि। और जब सब दाम चुकि-गे तब वोहि देस-माँ बड़ा भूरा परा औ वही गरीब होइ लाग। तौ हुँवै एक जमींदार-के हियाँ गा नौकरी कै लिहिसि। तब वोहिँ वोहि-का अपने ख्यातन-माँ सोरी चरावै-का पठइसि। औ वोहि-का मनु रहै कि सोरी-कौ-खाई बूझी-ते आपन पेट भरि लेई मुदा वही ना वोहि-का कोहूँ दीन। तब सुधि-कै-कै कहिसि कि बहुति मँजूर तौ हमरे बापै-के हियाँ खाय-कै और कुछ बचाइ राखति-है औ मै हियाँ उपासु करति-हौँ। अब मै हियाँ-ते चला जाउँ अपने बाप-के लगे अटौँ औ उन-ते कहौँ कि दादा मै तुम्हार औ राम-का गुनही हौँ औ अब मै येहि-तना-का नाहिन कि तुम्हार बेटवा बाजौँ। महिँ-का अपनी मँजूरी-माँ लगाइ-लेउ। फिरि हुँवाँ-ते चलि-कै अपने बाप-के हियाँ आवा। जब घर नगिच्यान तब वोहि-के बाप वोहि-का पहिले-हे दीख औ देखते खुस होइ-कै दौरा मारे मया के कपधाय लिहिसि। तब बेटवा बाप-ते चरौरी कहिसि कि दादा मै राम का औ तुम्हार गुनही हौँ अब येहि-तना-का नाहिन कि तुम्हार बेटवा बाजौँ। मुदौ बाप अपने चकरन-ते कहिसि कि नौकि २ कपरा ल्यावो औ येहि-का पहिराय-देउ। औ मुँदरी हाथे-माँ औ पनहीं पाँये-माँ पहिराय-देउ। औ सब मनई नेउता खाइनि औ खुस भे कि म्वार बेटवा मरि-कै फिरि जिया औ हेराइ-कै फिरि मिला। औ सब मनई खुसी करै लागि ॥

वोहि बेरिया वोहि-का बड़कवा बेटवा ख्यात-माँ रहै। जब वोहु लौटि-कै घर-के नगौचे आवा तब नाचै गावै-कै हाँक सुनिसि। तब याक चाकर-का बोलाइ-कै पूँछिसि कि येहु का ह्वात है। तब वोहि वोहिँ-ते कहा तुम्हारि

भाय आवा-है । उन-के खैर-सल्लाह आये-ते तुम्हरे बाप नाचु-रंगु किहिसि-है । वोहु बहुतै रिसान । घर-के भितरै न जात-रहै । येतरे-माँ वोहि-का बापु घर-ते निकरि आवा औ मनावै लाग । वोहिँ बाप-ते कहिसि कि द्याखौ येतरे दिन-ते तुम्हारि स्यावा करिति-हौँ औ कबौँ तुम्हार कहा नहौँ टारा । तौने-उ-पर तुम कबौँ हम-का एकु छेगरी-का बच्ची ना दिछौ कि अपने व्यौहारिन-के साथ खुसौ करित । मुदौ जब-ते तुम्हार येहु बेटवा आवा जौने आपन चीज वस्तु छिनारा-माँ उड़ाइ दिहिसि तौने-माँ तुम उन-के बरे बड़ौ खुसौ किछौ । उन उन-ते कहा कि बच्चा तुम तौ रोजुइ हमरे-लगे रहति-हौ । जौनि चीज वस्तु हमरे है तौनि तुम्हरि-हौ आइ । हम पंचन-का चहौ कि खुसौ करौ काहे-ते कि तुम्हार भाइ मरि-कौ जिया-है औ हेराय-कौ फ़िरि मिला है ॥

[No. 7.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(SOUTH OF DISTRICT LUCKNOW.)

TRANSLITERATION AND TRANSLATION.

Ēku manai-kē dui beṭwā rahaĩ. Wahi-mā chhoṭkawā beṭwā apnē
One man-of two sons were. Them-in the-younger son his-own
 bāp-tē kahisi ki, 'dādā, tumhārī girasti-mā jaunu hamār hīsā
father-to said that, 'father, thy fortune-in what my share
 hōi taunu ham-kā bāṭi dēu.' Tab un apnī giristi-mā
may-be that me-to having-divided give.' Then he his-own fortune-in
 un-kā bāṭi dihini. Kuchh din bitē chhoṭkayē beṭwāĩ sab
him-to share gave. Some days having-passed the-younger son all
 asbābu ik-ṭhauru kāĩ-kāĩ par-dyāsai chalā-gā, auru hūwā
property one-place-in having-made a-foreign-country-to went-away, and there
 pahūchi-kāĩ āpan chij-bastu luchpan-mā urāi-dihisi. Auru jab sab
reaching his-own things wickedness-in squandered. And when every
 dām chuki-gē tab wohi dēs-mā barā jhūrā parā au wahau garibu
farthing was-spent then that country-in great dryness fell and he-too poor
 hōi lāg. Tau hūwāĩ ēku jimīdār-kē hiyā gā naukārī kāĩ-lihis.
to-be began. Then there one landholder-of near he-went service he-took.
 Tab wōhī wohi-kā apnē khyātan-mā sōrī charāwāĩ-kā paṭhaĩsi. Au
Then he him his-own fields-in swine feeding-for sent. And
 wohi-kā manu rahai ki sōrī-kī khāi būsī-tē āpan pēṭu bhari-lēi
his desire was that swine-of eaten husks-with my-own stomach I-may-fill,
 mudā wahau nā wohi-kā kōhū dīn. Tab sudhi-kāĩ-kāĩ kahisi ki,
but that-even not him-to anybody gave. Then recollecting he-said that,
 bahuti mājūr tau hamrē bāpai-kē hiyā khāy-kāĩ auru kuchh
many labourers surely my father-of near having-eaten and something
 bachāi rākhṭi-haĩ, au māĩ hiyā upāsu karati-haũ. Ab māĩ
having-saved keep, and I here fasting am-doing. Now I
 hiyā-tē chalā-jāũ apnē bāp-kē lagē aṭaũ au un-tē kabaũ ki,
here-from may-go my-own father-of near may-walk and him-to I-may-say that,
 "dādā, māĩ tumhār au Rām-kā gunhī haũ; au ab māĩ yehi-tanā-kā
'father, I thy and God-of sinner am; and now I this-like
 nāhin ki tumhār beṭwā bājaũ. Mahī-kā apnī mājūrī-mā
not-am that thy son I-may-be-called. Me thy-own labourers-in

lagāi-lēu.”’ Phiri hūwā-tē chali-kāi ap^{nē} bāp-kē hiyā āwā. Jab
engage.”’ Again there-from going his-own father-of near he-came. When
 ghar nagichyān tab wohi-kē bāp wohi-kā pahilē-bē dikh au
house he-approached then his father him beforehand saw and
 dekh^{ta}i khus hōi-kāi daurā, mārē-mayā-kē
immediately-on-seeing pleased having-become ran, owing-to-love
 chhap^{tyāy}-lihisi. Tab beṭ^{wā} bāp-tē cheraurī kihisi ki, ‘dādā,
he-embraced-him. Then the-son the-father-to entreaties made that, ‘father,
 maī Rām-kā au tumhār gun^{hī} haū. Ab yehi-tanā-kā nāhin ki
I God-of and thy sinner am. Now this-like not-am that
 tumhār beṭ^{wā} bājāū.’ Mudau bāp ap^{nē} chak^{ran}-tē kabisi
thy son I-may-be-called.’ But the-father his-own servants-to said
 ki, ‘niki niki kap^{rā} lyāwō au yehi-kā pahirāy-dēu; au mūd^{ri}
that, ‘good good clothes bring and this-one-to put; and a-ring
 hāthē-mā au pan^{hī} pāyē-mā pahirāy-dēu. Au sab manāi neutā khāini
hand-in and shoes feet-on put. And (let-)all men feast eat
 au khus bhē, ki mwār beṭ^{wā} mari-kāi phiri jiyā; au
and pleased become, that my son having-been-dead again lived; and
 herāi-kāi phiri milā.’ Au sab manāi khusī karāi lāgi.
being-lost again has-been-found.’ And all men merriment to-make began.

Wohi beriyā wohi-kā baṭ^{kawā} beṭ^{wā} khyāt-mā rahai. Jab wohu
(At-)that time his elder son the-field-in was. When he
 lauti-kāi ghar-kē nagichē āwā tab nāchāi gāwāi-kāi hāk sunisi. Tab
returning house-of near came then dancing singing-of sound he-heard. Then
 yāk chākar-kā bolāi-kāi pūchhisi ki, ‘yehu kā hwāt-hai?’ Tab
one servant having-called he-asked that, ‘this what is-being-done?’ Then
 wohi wōhī-tē kahā, ‘tumhāri bhāy āwā-hai. Un-kē khair-sallāh āye-tē
he him-to said, ‘thy brother is-come. His with-safety coming-from
 tumh^{rē} bāp nāchu raṅgu kihisi-hai.’ Wohu bahutai risān. Ghar-kē
thy father dancing music has-made.’ He much grew-angry. House-of
 bhitarai na jāt-rahai. Yet^{rē}-mā wohi-kā bāpu ghar-tē nikari-āwā
inside not going-was. In-the-meantime his father house-from came-out,
 au manāwāi lāg. Wōhī bāp-tē kahisi ki, ‘dyākhau,
and to-appease(-him) began. He the-father-to said that, ‘see,
 yet^{rē} din-tē tumhāri syāwā kariti-hai, au kabaū tumhār kahā
so-many days-from thy service I-am-doing, and ever-even thy saying
 nahī tārā; taunē-u-par tum kabaū ham-kā ēku chheg^{ri}-kā
not I-transgressed; that-even-on thou ever-even me one goat-of
 bachchau nā dihyau ki ap^{nē} byauhārin-kē sāth khusī-karit.
young-one-even not gave that my-own friends-of with I-might-have-made-merry.
 Mudau jab-tē tumhār yehu beṭ^{wā} āwā jaunē āpan chij-bastu
But since thy this son came who his-own fortune

chhinārā-mā̃ urāi-dihisi, taunē-mā̃ tum un-kē barē barī khusī kihyau.
debauchery-in wasted, that-on thou him-of for great merriment madest.'

Un un-tē kahā ki, 'bachchā, tum tau rōjui ham'rē lagē rahati-hau;
He him-to said that, 'son, thou surely daily me near livest;

jauni chij-bastu ham'rē hai tauni tumhari-hī āi. Ham pañchan-kā chahī
what property me-with is that thine-indeed is. Us all-to it-is-proper

ki khusī karī kāhē-tē-ki tumbār bhāi mari-kāi
that merriment we-may-make because-that thy brother having-been-dead

jiyā-hai; au herāy-kāi phiri milā-hai.'
lived-has; and having-been-lost again been-found-has.'

PARTABGARH.

In the east and centre of the District of Partabgarh, the language is Awadhī, but is somewhat corrupted, owing to the proximity of the Western Bhojpurī spoken in East Jaunpur. The ensuing specimens may also be taken as examples of the dialect of the western portion of that district. The following points may be noted.

The specimens contain several examples of the redundant form of nouns, which ends in *unnā*, as in *betunnā*, a son; *bapunnā*, a father. The third person singular of the past tense of transitive verbs often ends in *isi* instead of *is*, as in *kihisi*, he did, instead of *kihī*. We also find examples of the past tense in *ān* of verbs whose roots end in *ā*, as in *dayān*, he felt compassion; *risiān*, he was angry.

The suffix of the genitive masculine is often *kāṛ*, as in *dādā-kāṛ majūr*, servants of my father; *dayū-kāṛ nagīch*, near God, and many others. Nouns ending in consonants have an oblique form in *ē*, as in *hāthē-māṛ*, on the hand; *gharē-māṛ*, in the house and many others. Note the form *tuhāṛ*, to you. The third person plural of verbs often ends in *ē*, instead of in *en*. Thus, we find *rahē*, instead of *rahen*, they were. The following forms which are not given in the grammar may also be noted; *bechabyā*, will you sell? *ham jāwā chāhit ahaṛ*, we want to go.

[No. 8.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN I.

कौनों मनई-के दुइ बेटवा रहिन औ उन-माँ-से लहुरवा अपने बाप-से कहिस दादा हो माल-टाल-माँ-से जवन हीसा हमार निकसै तवन हम-का दे द्या। तौ बाप आपन रिजिक उन-माँ बाँट दिहिस। औ कछु दिन बीते लहुरका बेटवा आपन माल-टाल जोरि-कै दूरै परदेसै निकसि गवा औ हुँआँ कुचाली-माँ आपन पूँजी गँवाइ दिहिस। औ जब ऊ सर-बस उड़ाइ दिहिस हुँआँ एक बड़ा भूरा पड़ा औ ऊ दिक होइ लाग। तौ ऊ वहि देस-के एक मनई-से जाइ मेल किहिस। ऊ मनई वहि-का अपने खेतवन-माँ सूअरि चरावै बरे पठै दिहिस। औ ऊ खुसी-से उहै चौकरे-से जौने-का सूअरि खात-रहिन आपन पेट पालत। औ कोऊ वहि-का कछु देत-न-रहा। औ जब ऊ आपे-माँ आवा तौ कहिस हमरे दादा-के कतिक मजूर नीकी तरह खात पिअत अहै औ हम भूखन मरत अही।

मँ उठिहौँ औ दादा-पास अपने जेहौँ औ उन-से जाइ-कै कहिहौँ दादा मै दयू-कै औ तोहरे नगीच कसूर किहे-अहौँ औ अब तोहार बेटवा कहवावै लाइक नाहीं अही । हम-का अपन एक मजूर की नार्इँ बनवा । औ ज उठा औ अपने बाप-के लगे आवा । मुला बेटौना दूरै अवहौँ रहवै कोन कि वहि-कै बाप वहि-का देख लिहिसि औ दयान औ दौड़ा औ वहि-से गरे मिला औ चुम्मा लिहिसि । तौ बेटवा वहि-से कहिसि दादा हम दयू-कर औ तोहरे नगीच कसूर किहे-अही औ तोहार बेटवा कहवावै लाइक नाहीं अब रहा-अही । मुला बपौना अपने चकरन-से कहिसि निकी उढ़ना लै आवा औ वहि-का पहिरावा । एक मुँद्री हाथे-माँ औ पनहीं गोड़े-माँ पहि-रावौ औ हम-का खाए औ मौज करै देआ । काहे-से कि मोर ई बेटौना मुआ रहा अब जी उठा-अहै । ज हेराइ गवा रहा औ मिला-अहै । औ वै मौज करै लागे ॥

अवहौँ वहि-कै जेठरवा बेटवा खिते-माँ रहा । औ जैसिन ज आवा औ घरे नेकचान नाचै गावै-कै अवाज सुनिस । औ ज चकरन-माँ-से एक-का गुहराइस औ पूँछिस कि ई काउ अहै । तौ चकरवा वहि-से कहिसि तोहार भैकरा आवा-अहै औ तोहार दादा खिआवा किहौ-अहै काहे-ते कि ज वहि-का कुसल-छेम-ते पाइस । औ ज रिसिआन औ भितराँ जात-न-रहा । इहि-पर वहि-कर बपौना निकसि आवा औ चैरीरी किहिसि । औ ज दादा-से अपने जबाब-माँ कहिसि देखा तौ राजू कि हमै तोहार सेवा करत केतना बरिस बीता औ कबहूँ तोहार कहा न टारा । औ ओह-पर तूँ हम-का कबहूँ एकी हेलवान न दिहा कि हम अपने गोँदअन-माँ मौज करित । मुला जैसिन तोहार ई बेटवा आवा जौन तोहार रोजी पतुरयन-माँ खाइ लिहिसि तूँ ओकरे मुद्दे जलसा किछा । तौ बपौना वहि-से कहिस बेटवा तैं तौ सदा हमरे साथे रहतै अहसि । औ जौन हमरे अहै तौन तोहारै अहै । हम-काँ खुसी करब पदे रहा औ मौज करब काहे-से कि तोहार ई भैकरा मुआ रहा औ फुनि जी उठा अहै । औ हेरान रहा फुनि मिला अहै ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaunō manai-kē dui beṭwā rahin. Au un-mā-sē lahurwā
A-certain man-of two sons were. And them-in-from the-younger
 apnē bāp-sē kahis, 'dādā hō, māl-tāl-mā-sē jawan hisā hamār
his-own father-to said, 'father O, the-property-in-from what share my
 nik'sai tawan ham-kā dai-dyā.' Tau bāp āpan rijik
may-come-out that me-to give-away.' Then the-father his-own livelihood
 un-mā bāt-dihis. Au kachhu din bitē lahurkā beṭwā āpan
them-among divided. And some days passed the-younger son his-own
 māl-tāl jōri-kāi dūrai par'desai nikasi-gawā au hūā
property-etc. collecting a-distant foreign-country-to went-out and there
 kuchālī-mā āpan pūji gāwāi-dihis. Au jab ū sarbas urāi-dihis,
evil-conduct-in his-own fortune wasted. And when he all squandered
 hūā ēk barā jhūrā parā au ū dik-hōi lāg. Tau ū
there one great famine fell and he to-be-troubled began. Then he
 wahi dēs-kē ēk manai-sē jāi mēl kihis. Ū manai wahi-kā
that country-of one man-to going union made. That man him
 apnē khet'wan-mā sūari charāwāi barē paṭhai dihis. Au ū
his-own fields-in swine feeding for sent away. And he
 khusī-sē uhai chok'rē-sē jaunē-kā sūari khāt-rahin āpan
pleasure-with those-very husks-with which the-swine used-to-eat his-own
 pēt pālat; au kōū wahi-kā kachhu dēt-na-rahā.
stomach would-have-supported; and any-body him any-thing to-give-not-used.
 Au jab ū āpē-mā āwā, tau kahisi, 'ham'rē dādā-kāi
And when he himself-in came, then he-said, 'my father-of
 katik majūr nikī-tarah khāt piat ahaī, au ham bhūkhan
how-many servants in-a-good-way eating drinking are, and I from-hunger
 marat-ahī. Māi uṭhihaū au dādā pās apnē jāihaū au
dying-am. I will-arise and the-father near my-own will-go and
 un-sē jāi-kāi kahihaū, "dādā, māi Dayū-kāi au toh'rē nagīch
him-to going I-will-say, "father, I God-of and thee-of near
 kasūr kihē-ahaū, au ab tohār beṭwā kah'wāwāi lāik nāhī
sin done-have, and now thy son to-be called worthy not

ahī. Ham-kā apan ēk majūr-kī nāñ ban^awā.”” Au ū uṭhā
am. Me thine-own one servant-of like make.”” And he arose
 au ap^anē bāp-kē lagē āwā. Mulā betaunā dūrai ab-hñ
and his-own father-of near came. But the-son far-of-even yet
 rah^abāi-kīn, ki wahi-kāi bāp wahi-kā dēkh-lihisi, au dayān, au
was, that his father him happened-to-see, and took-pity, and
 dauṛā, au wahi-sē garē milā au chummā lihisi. Tau beṭ^awā
ran, and him-with by-the-neck met and kisses took. Then the-son
 wahi-sē kahisi, ‘dādā, ham Dayū-kar au toh^arē nagich kasūr
him-to said, ‘father, I God-of and thee-of near sin
 kihē-ahī, au tohār beṭ^awā kah^awāwāi lāik nāñ ab rahā-ahī.’
done-have, and thy son to-be-called fit not now I-remained-am.’
 Mulā bapaunā ap^anē chak^aran-sē kahisi, ‘nikau uṛh^anā lāi-āwā
But the-father his-own servants-to said, ‘the-good wrapper bring
 au wahi-kā pahirāwā. Ēk mūdri hāthē-mā au pan^ahi gōrē-mā
and that-one-on put. One ring hand-on and shoes feet-on
 pahirāwau, au ham-kā khāe au mauj-karāi dēā; kāhē-sē ki
put, and us to-eat and merriment-to-make let; because that
 mōr ī betaunā muā rahā, ab jī uṭhā-ahai; ū herāi
my this son dead was, now alive arisen-is; he lost
 gawā-rahā, au milā-ahai.’ Au wai mauj karāi lāgē.
had-gone, and found-is.’ And they merry to-make began.
 Ab-hñ wahi-kāi jēthar^awā beṭ^awā khētē-mā rahā; au jaisin ū
Now his elder son field-in was; and as-even he
 āwā au gharē nek^achān nāchāi gāwāi-kāi awāj sunis; au ū
came and house approached dancing singing-of sound he-heard; and he
 chak^aran-mā-sē ēk-kā guh^arāis au pūchhis ki, ‘ī kāu ahai?’
servants-in-from one called and asked that, ‘this what is?’
 Tau chakar^awā wahi-sē kahisi, ‘tohār bhāik^arā āwā-ahai, au tohār
Then the-servant him-to said, ‘thy brother come-is, and (by-)thy
 dādā khiāwā kihī-ahaī, kāhē-tē ki ū wahi-kā kusal-chhēm-tē pāis.
father feast been-made-has, because that he him safety-welfare-with found.
 Au ū risiān au bhit^arā jān-na-rahā. Ihi-par wahi-kar
And he grew-angry and inside going-not-was. This-upon his
 bapaunā nikasi-āwā au cherauri kihisi. Au ū dādā-sē ap^anē
father came-out and entreaties made. And he the-father-to his-own
 jabāb-mā kahis, ‘Dēkhā, tau, rājū, ki hamai tohār sēwā karat
answer-in said, ‘See, verily, sir, that to-me thy service doing
 ket^anā baris bitā au kab-hñ tohār kabā na tārā;
how-many years passed and ever-even thy words not (I-)transgressed;
 au ohū-par tū ham-kā kab-hñ ēkau hel^awān na dihā,
and that-even-on thou me-to ever-even one-even kid not gavest,

ki ham ap^{nē} gōian-mā[~] mauj karit. Mulā, jaisin
that I my-own friends-among rejoicing might-have-made. But, as-even
 tohār ī beṭ^{wā} āwā, jaun tohār rōjī patur^{yan}-mā[~] khāi-libisi,
thy this son came, who thy livelihood harlots-among ate-up,
 tū ok^{rē} muddē jal^{sā} kihyā.' Tau bapaunā wahi-sē kahis,
thou him for a-feast did.' Then the-father him-to said,
 'beṭ^{wā}, taī tau sadā ham^{rē} sāthē rah^{tai}-ahasi au jaun
'son, thou verily always me with living-indeed-art and what
 ham^{rē} ahai taun tohārai ahai. Ham-kā[~] khusī karab padē
mine is that thine-indeed is. Us-to merriment to-make proper
 rahā au mauj karab, kāhē-sē ki tohār ī bhāik^{rā} muā
was and rejoicing to-make, because that thy this brother dead
 rahā au phuni jī uṭhā-ahai; au herān rahā phuni milā ahai.'
was, and again alive arisen-is; and lost was again found is.'

[No. 9.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

(AWADHĪ DIALECT.)

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN II.

एक अहीर-के घरे-माँ चार मनई लरिका सास पतोह और बाप रहत रहेँ । मुला चाखू बहिर रहेँ । बेटौना एक दिन खेते-माँ हर जोतत-रहा औ ओही ओरी-से दुई राहो चला-आवत-रहेँ । वै बेटौना-से गुहराड़-कै पूछिन कि हम रामनगर-का जावा चाहित-अहे कौनी डगर-से जाई । तौ ऊ अहिरवा जानिस कि हमरे बरधवन-का पूछत अहेँ कि बेचब्या औ गोह-राड़-कै कहिस कि बरधवन-का हम न बेचवै । यहि पर रस्ता-गीरै गुह-राड़-कै कहिन कि हम-का बैल न चाही-रह्या जौ जानत हुआ तौ लखाइ द्या । तौ ऊ जानिस कि सौ रुपैया बरधवन-कै लगावत अहेँ । औ गुह-राड़स कि राजू सौ रुपैया काव जौ दुयू सौ देख्यो तबहूँ हम आपन बरध-वन तुहेँ न देइत । कछुक बेर-माँ ओह-कै महतारी रोटी वहि-के बरे लौई । रुक्या खाती बेरा बेटौना बोला माई हो आज दुइ मनई बरधवन-कै सौ रुपैया देत-रहेँ । मुला हम कहा कि दुई सौ-का हम न देवै । सौ रुपैया कौन चीज आटे । महतया बोलौ कि हाँ बच्चा हम-हूँ जानित-है कि सागे-माँ लोन आज सेवाइ हुइ गवा अहे । मुला जौन कुछ होइ तनी तुनी ऐसिन खाइ ल्या । लौट-कै जब घरे आइ तौ पतोहिया-से कहिस कि लोन सागे-माँ अस सेवाइ-कै दिहे कि बेटौना-से रोटी नाहीं खाइ-गै । तौ ऊ कहिस कि बासन दै-कै मैँ मिठाई कब लिछ्यो-रहा । दादा जौन दुआरे-पर बैठ-रहत-हँ चला तिन-से हजुराइ देई । दूनौ भगरत भगरत जौ दुआरे-पर आईँ तौ पतोहिया ससुर-से बोलौ कि क-हो तूँ हमैँ बासन दै-कै मिठाई लेत कब देखे रह्या । तौ ससुरवा बोला कि गोरू चरावै तौ तूँ जा औ लाठी हम-से पूछब्या ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk ahir-kē gharē-mā chār manai, larikā, sās, patōh,
One cowherd-of house-in four persons, son, mother-in-law, daughter-in-law
 aur bāp, rahat-rahē. Mulā chāryū bahir rahē. Betaunā ēk din
and father, living-were. But all the-four deaf were. The-son one day
 khētē-mā har-jōtat-rahā au ohī ōrī-sē dui rāhī chalā-āwat-
the-field-in ploughing-was and that side-from two wayfarers coming-
 rahē. Wai betaunā-sē guh^arāi-kāi pūchhin ki, ‘ham Rām^anagar-kā jāwā
were. They the-son-to calling-out asked that, ‘we Rām^anagar-to to-go
 chāhit-ahai. Kaunī ḍagar-sē jāi?’ Tau ū ahir^awā jānis ki,
wish. Which way-by should we-go?’ Then that cowherd knew, that,
 ‘ham^arē bar^adhawan-kā pūchhat-ahai ki, “bech^abyā?”’ Au goh^arāi-kāi
‘my oxen-about they-are-asking that, “will-you-sell?”’ And calling-out
 kahis ki, ‘bar^adhawan-kā ham na bech^abai.’ Yahi-par rastā-girai
said that, ‘the-oxen I not will-sell.’ This-on the-wayfarers
 guh^arāi-kāi kahin ki, ‘ham-kā bail na chāhī-rahya, jau jānat-huā tau
calling-out said that, ‘us-to oxen not required-were, if you-know then
 lakhāi-dyā.’ Tau ū jānis ki, ‘sau rupaiyā bar^adhawan-kāi
show-us-the-way.’ Then he supposed that, ‘a-hundred rupees oxen-of
 lagāwat-ahai,’ au guh^arāis ki, ‘rājū, sau rupaiyā kāw; jau
price-they-are-fixing,’ and called-out that, ‘sirs, a-hundred rupees what; if
 duyū-sau dētyō tab-hū ham āpan bar^adhawan tuhaī na
two-even-hundred were-you-giving then-even I my-own oxen to-you not
 dēit.’ Kachhuk bē^ar-mā oh-kāi mah^atārī rōṭī wahi-kē barē lauī.
I-would-give.’ Some time-in his mother bread him for brought.
 Rutyā khāti-bērā betaunā bōlā, ‘māi hō, āj dui manai
The-bread at-the-time-of-eating the-son spoke, ‘mother O, to-day two men
 bar^adhawan-kāi sau rupaiyā dēt-rahē, mulā ham kahā ki, “dui
oxen-of hundred rupees giving-were, but I said that, “two
 sau-kā ham na dēbai. Sau rupaiyā kaun chīj ātai.”’
hundred-for I not will-give. A hundred rupees what thing is.”’

Mah^ataryā bōlī ki, 'hā, bachchā, ham-hū jānit-hai ki sāgē-mā
The-mother spoke that, 'yes, boy, I-too know that vegetable-in
 lōn āj sewāi hui-gawā ahai, mulā jaun-kuchh
salt to-day too-much (lit. one-and-a-quarter) happened-to-be is, but what-ever
 hōi tanī-tunī aisin khāi-lyā.' Lauṭ-kāi jab gharē āi tau
be little-little so eat.' Returning when to-house she-came then
 patohiyā-sē kahis ki, 'lōn sāgē-mā as sewāi-
the-daughter-in-law-to she-said that, 'salt vegetable-into so excessive-
 kāi dihē ki beṭaunā-sē roṭī nāhī khāi-gai.' Tau ū
having-made thou-gavest that the-son-by bread not was-eaten.' Then she
 kahis ki, 'bāsan dāi-kāi māi miṭhāi kab lihyō-rahā? Dādā jaun
said that, 'utensils giving I sweets when had-I-taken? The-elder who
 duārē-par baiṭh-rahāt-hāi, chalā, tin-sē hajurāi-dēi.' Dūnau
the-door-at sitting-remains, go, him-with I-will-get-it-borne-out.' Both
 jhag^arat jhag^arat jau duārē-par āi tō patohiyā
quarrelling quarrelling when the-door-at came, then the-daughter-in-law
 sasur-sē bōlī ki, 'ka-hō, tū hamaī bāsan dāi-kāi miṭhāi
the-father-in-law-to spoke that, 'well, you me utensils giving sweet
 lēt kab dēkhē-rahā?' Tau sasur^awā bōlā ki, 'Gōru charāwāi
taking when saw?' Then the-father-in-law spoke that, 'cattle to-feed
 tau tū jā, au lāṭhī ham-sē pūchh^abyā?'
to-be-sure thou goest, and stick me-from wilt-thou-ask?'

FREE TRANSLATION OF THE FOREGOING.

In a cowherd's house there lived four persons, the son, the mother-in-law, the daughter-in-law, and the father, all of whom were deaf. While the son was one day ploughing in his field there passed by that way two travellers. They called to the young fellow and said, 'we want to go to Rāmnaṅgar. What road should we take?' The cowherd thought that they were enquiring about his bullocks and wanted to know if he would sell them; so he called out to them, 'my oxen are not for sale.' To this they replied, 'we don't want your bullocks, but show us the way if you know it.' He thought that they were offering him a hundred rupees for them, so he replied, 'what are a hundred rupees? I would not give them for two hundred.'

After a while his mother brought his midday meal, and while he was eating it the boy said to her, 'two men offered me a hundred rupees for the bullocks to-day, but I told them that I would not sell them for two hundred, not to say one hundred.' The mother replied 'yes, my boy, I know there is too much salt in the vegetables to-day, but make the best of it, and take as much as you can of it.'

When she came back to the house, she said to the daughter-in-law, 'you put so much salt in the vegetables that my son could not eat his meal.' The daughter-in-law replied, 'when did I buy sweetmeats in exchange for cooking pots? Come, I shall have my words borne out by my father-in-law, who always sits in the door-way of the house.' So the

two of them, scolding each other the while, went to the house door-way, where the daughter-in-law said, 'O father-in-law, when did you see me taking sweetmeats in exchange for cooking-pots?' He replied, 'it's your business to graze the cattle, why are you asking me for the stick?'

The dialect of the west of Partabgarh District differs somewhat from that of the east, and approaches more nearly that of Rae Bareli. Two specimens are given of this part of the country,—a version of the Parable of the Prodigal Son, and a folk-tale. The following peculiarities may be noticed. Instead of the vowel *ē*, we often find *yā*, as in *yāk* for *ēk*, one; *dyās* for *dēs*, a country; *dyākh lihis*, he saw, and others. Nouns have an oblique form in *ai*, as in *par-dēsai*, in a foreign country; *luchchai-mē*, in debauchery; *khētai*, in the field. There is an oblique genitive in *kērē*, as in *manāi-kērē*, of a man; *dyās-kērē*, of the country; *dayū-kērē ag'wā*, before God; *bāp-kērē-lagē*, near the father.

Among pronouns, note *yū tohār bhāi*, this thy brother; *wā-kē-pāchhē*, after that, which looks like a Western Hindī form; *wāhi pāin-haĩ*, he has got him.

In the verbs note *rahē*, they were; forms like *kahesi* as well as *kahisi*, for the third person singular past of transitive verbs; and second persons plural like *dinhyā*, thou gavest, and *kihyā*, thou madest.

The language of the north of the district in Patti Pargana, closely resembles that of the west. It is somewhat mixed with the idiom of Sultanpur and Fyzabad. It is unnecessary to give specimens of it. The Eastern Hindī of Partabgarh may therefore be said to be spoken by the following number of people :—

Eastern Sub-dialect	.	.	.	.	.	.	.	.	587,500
Western Sub-dialect,—									
West of District	.	.	.	.	.	.	.	51,000	
Pargana Patti	.	.	.	.	.	.	.	271,500	
								<u>322,500</u>	
								<u>910,000</u>	

The dialect of the east of the district has been returned as Pūrbī. If we confine this name to Western Bhojpurī, it is here wrongly applied, for, as the specimens just given will have shown, the dialect has nothing to do with Bhojpurī, but, like that of the west and north, is clearly a form of Awadhī.

[No. 10.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN I.

याक मनई-केरे दुइ बेटवा रहेँ । उन-माँ-ते छोटका बेटौना अपने बाप-तेँ कहिसि काका जदात-माँ-ते जौन हीँसा हमार होत-होइ हमरे हवाले कै द्या । तौ बाप आपन धन उन-माँ बाँट दिहिस । वा-के कछुक दिना पाछे छोटका लरिकौना आपन संपति बटोर लौन्हिस औ दूरि परदेसै कौनौँ मुलुक-का चला गवा औ तहवाँ लुच्चै-माँ आपन सब धन उड़ाइ दीन्हिस । औ वहि-कै सब उड़ाइ दीन्हे उपरान्त वहि द्यास-माँ बड़ा काल परा औ ऊ कंगाल होइ लाग । तौ ऊ जाइ-कै वहि द्यास-केरे याक रहीस-से मिला । तौन वहि-का खेतवन-माँ मुअरी चरावै बदे पठइस । औ ऊ अनन्द-से उहै छेकल-वन-ते जौन मुअरी खात-रही आपन पेट पलतै । मुला कोऊ वहि-का देतै न रहा । औ ऊ तौ समझा कि हमरे काका-केरे अनेकन मजूर भरौ भाँत खात पीअत बाटैँ औ हम उपवासन मरित है । अब-हिनेँ मैँ उठिहौँ औ अपने काका तीरे जाइ-कै कहिहौँ दाऊ मैँ द्यूँ केरे औ तुम्हरे अगवाँ कसूर कीन्हे हौँ औ तोहार लरिका कहावै जोग नाहीं रह्यौँ । औ अब हमैँ अपने याक मजूर-की तना राख-ल्या । औ ऊ उठा औ आपन बाप-केरे लगे आवा । मुला लरिकावा जबै दूरिन रहा वहि-कर बाप वहि-का द्याख लिहिस मयान औ दौर-कै वहि-सँ गरे लगाइ मिला औ चुम्भिस । तौ लरिकौना कहिसि काका हम द्यूँ-केरे औ तौहरे लगाँ कसूरबन्द अही औ अब तोहार लरिका बाजै जोग्य नाहीं रहेन । बाप चकरन-ते बोला बढ्याँ बस्त्र निकास लै आवौ औ लरिकावा-का पहिरावौ याक मुन्द्री हाथे-माँ औ जूँता गवाड़े-माँ पहिरावौ । जाहे-ते हम खाईँ औ खुश्याली करौँ । काहे-तेँ कि हमार ई लरिकौना मरि गवा रहा अब जिआ अहै । खोआन रहा अबहीं फुन मिला-अहै । औ वै अनन्द करै लागेँ ॥

अबहीं वहि-कै जेठौना लरिका खेतै गवा-रहै । औ जैसिन ऊ आवा घरे-के नीरे औ नाचवै औ गौनै-कै सबद सुनाई दीन्ह ऊ चकरवन-माँ-ते

एक-का गुहरादस औ पूँछिस दूह-कर कौन मतबल अहै । तौ चकरवा कहिसि तोहार छोटका भाई आवा अहै तोहार बाप पहनई किहिन-है कि वाहि जिअत जागत पाइन-है । तब तौ ऊ रिस्थान औ भितराम न पैठत-रहा । कि बपौना आवा औ बिल्ली किहिस । लरिकवा ऊतर दिहिस कि हमै तौ जेह-का तोहरी सेवा-माँ जानै कतना बरिस बीत गवा औ कबहूँ तोहरे कहै कीरे खिलाफ़ न चला । तूँ कबहूँ याकौ हिलवान तालुक नाही दीन्हा कि अपने व्योहारिन-माँ चैन करित । मुला जबहीं तोहार ई लरिकवा आवा जौन तोहार सब धन कसबिन-माँ उड़ाइ दिहिस तूँ जाफ़त किह्या । तौ बाप बोला क बेटवा तूँ तौ हमरे मिले सदीवै रहत-अहा और जौन हमार अहै तवन तुम्हरे अहै । मुला हम-का बाजिव रहा कि खूब खुशाली औ मौज करीं कि यू तोहार भाई गुजर गवा-रहा अब जिआ अहै खोइ गा-रहा औ फ़ुन पावा है ॥

[No. 10.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yāk	manai-kērē	dui	beṭwā	rahē.	Un-mā-tē	chhoṭkā	betaunā
One	man-of	two	sons	were.	Them-in-from	the-younger	son
ap'nē	bāp-tē	kahisi,	'kākā,	jadāt-mā-tē	jaun	hīsā	hamār
his-own	father-to	said,	'father,	property-in-from	what	share	mine
hōt-hōi,	ham'rē	hawālē-kāi-dyā.'	Tau	bāp	āpan	dhan	
may-be,	to-me	give-away.'	Then	the-father	his-own	property	
un-mā	bāt	dihis.	Wā-kē	kachhuk	dinā	pāchhē	chhoṭkā
them-among	dividing	gave.	That-of	some	days	after	the-younger
larikaunā	āpan	sampati	batōr-linhis	au	dūri	par-dēsai	
son	his-own	fortune	collecting-took	and	distant	in-a-foreign-land	
kaunaū	muluk-kā	chalā-gawā.	Au	tahwā	luchchai-mā	āpan	
a-certain	country-to	went-away.	And	there	debauchery-in	his-own	
sab	dhan	urāi-dinhis.	Au	wahi-kāi	sab	urāi-dinhē	up'rānt
all	property	squandered.	And	that	all	squandering	after
wahi	dyās-mā	barā	kāl	parā	au	ū	kaṅgāl
that	country-in	great	famine	fell	and	he	poor
Tau	ū	jāi-kāi	wahi	dyās-kērē	yāk	rahīs-sē	milā.
Then	he	going	that	country-of	one	inhabitant-with	met.
He							
wahi-kā	khetwan-mā	suari	charāwāi-badē	paṭhaīs.	Au	ū	anand-sē
him	fields-in	swine	feeding-for	sent.	And	he	pleasure-with
uhai	chhekalwan-tē,	jaun	suari	khāt-rahī,	āpan	pēṭ	
those-very	husks-with,	which	swine	used-to-eat,	his-own	belly	
pal'tai,	mulā	kōū	wahi-kā	dētai-na-rahā.	Au	ū	tau
would-have-supported,	but	anybody	him-to	used-not-to-give.	And	he	then
sam'jhā	ki,	'ham'rē	kākā-kērē	anēkan	majūr	bharī-bhāt	
remembered	that,	'my	father-of	many	day-labourers	in-a-good-way	
khāt-piat-bāṭai	au	ham	upwāsan	marit-hai.	Ab-hinaī	maī	
eating-and-drinking-are,	and	I	from-fasts	am-dying.	Just-now	I	
uṭhihaū	au	ap'nē	kākā	tirē	jāi-kāi	kahihaū,	"dāū,
will-arise	and	my-own	father	near	going	I-will-say,	"father,
							I

Dayū-kērē au tumh^hrē ag^hwā kasūr kīnhē haũ. Au tohār larikā
God-of and thee-of before sin done have. Now thy son
 kahāwāi jōg nāhī rahyō. Au ab hamaī ap^hnē yāk
to-be-called worthy not I-remained. And now me thine-own one
 majūr-kī tanā rāk^h-lyā.”” Au ū uṭhā au āpan bāp-kērē lagē
labourer-of like keep.”” And he arose and his-own father-of near
 āwā. Mulā larik^hwā jabai dūrin rahā wahi-kar bāp wahi-kā
came. But the-son when-even far-off was his father him
 dyāk^h-lihis, mayān, au daur-kāi wahi-sā garē lagāi
happened-to-see, took-pity, and running him-with on-neck embracing
 milā, au chummis. Tau larikaunā kahesi, ‘kākā, ham Dayū-kērē
met, and kissed-him. Then the-son said, ‘father, I God-of
 au tōh^hrē lagā kasūr-band ahī, au ab tohār larikā bājāi
and thee-of near sinful am, and now thy son to-be-called
 jōgya nāhī rahen.’ Bāp chak^hran-tē bōlā, ‘baṛhyā bastra
fit not I-remained.’ The-father the-servants-to spoke, ‘good clothes
 nikās lāi-āwau au larik^hwā-kā pahirāwau; yāk mundrī hāthē-mā au
taking-out bring and the-son-on put; one ring hand-on and
 jūtā gwārē-mā pahirāwau; jāhē-tē ham khāi au khusyālī
shoes feet-on put; so-that we may-eat and merriment
 karī: kāhē-tē ki hamār ī larikaunā mari gawā-rahā,
may-make: because that my this son dead had-gone,
 ab jiā-ahai; khoān rahā, ab-hī phun milā-ahai.’ Au wai
now he-has-come-to-life; lost was, now again found-is.’ And they
 anand karāi lāgē.
merriment to-make began.

Ab-hī wahi-kāi jēṭhaunā larikā khētai gawā-rahai. Au, jaisin ū
Now his elder son in-the-field was-gone. And, when-even he
 āwā gharē-kē nīrē au nāch^hbāi au gaunāi-kāi sabad sunāi-dīnh;
came house-of near and dancing and music-of sound was-heard;
 ū chakar^hwan-mā-tē ēk-kā guh^hrāis au pūchhis ‘ih-kar kaun mat^hbal ahai?
he servants-in-from one called-to and asked ‘this-of what meaning is?
 Tau chakar^hwā kahisi, ‘tohār chhot^hkā bhāi āwā-ahai, tōhār
Then the-servant said, ‘thy younger brother come-is, thy
 bāp pah^hnaī kihin-haī ki wāhi jiat jāgat pāin-haī.’
father feast made-has that him alive quick-with-life he-has-found.’
 Tab tau ū risyān au bhit^hrām na paṭhat-rahā: ki
Then verily he grew-angry and inside not entering-was: that
 bapaunā āwā au binti kihis. Larik^hwā ūtar dihis ki, ‘hamaī,
the-father came and entreaties made. The-son answer gave that, ‘to-me,
 tau, jeh-kā tōh^hrī sēwā-mā jānāi kat^hnā baris bīt-gawā,
verily, whom-to thy service-in I-do-(not-)know how-many years passed,

au kab-hũ toh^{re} kahāi-kērē khilāph na chalā; tũ kab-hũ
and ever-even thy saying-of against not I-went; thou ever-even
 yākau hil^{wān} tāluk nāhī dīnhyā ki ap^{nē} byohārin-mā
one-even kid even not gavest that my-own friends-among
 chain-karit. Mulā jab-hĩ tohār ī larik^{wā} āwā, jaun
I-might-have-made-merry. But as-even thy this son came, who
 tohār sab dhan kas^{bin-mā} urāi-dihis tũ jāphat kihyā.
thy all fortune harlots-among squandered then a-feast didst-thou-make.'
 Tau bāp bōlā 'ka, bet^{wā}, tũ tau ham^{re} milē sadiwai
Then the-father spoke, 'lo, son, thou verily me with always-even
 rahat-ahā, aur jaun hamār ahai, tawan tumh^{rai} ahai; mulā ham-kā
living-art, and what mine is, that thine-even is; but us-to
 bājib rahā ki khūb khusyālī au mauj karī,
proper it-was that well merriment and enjoyment we-might-celebrate,
 ki yū tohār bhāi gujar-gawā-rahā, ab jiā-ahai;
because this thy brother had-passed-away, now he-has-come-to-life;
 khōi-gā-rahā, au phun pāwā-hai.
had-been-lost, and again I-have-found-him.'

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(WEST OF PARTABGARH DISTRICT.)

SPECIMEN II.

याक घरे-माँ कथा कही जात-रही । पण्डित जौन कथा कहत रहेँ सगरे
गाँव-का न्योतिन-रहै । सुनवैयन-माँ याक अहिरौ आवत-रहै । ऊँ कथवा
सुनतीँ बेरा ब्रावा बहुत करै औ पंडितौ वहि-का प्रेमी जान-कै वहि-का नीकी
तना बैठावैँ औ खूब खातिर करै । याक दिना पंडितौ पूँछिन कि राउत तूँ
ब्रावत बहुत हौ तुम-का काउ समुझ परत-है । तौ अहिरवा औरौ सेवाइ
ब्रावे लाग औ कहिस कि महाराज मोरे याक भैँस बिआन रही कुछ बगद
गवा औ ज बहुतै बेराम हूइ-गै औ पड़ौना-का नेकचाइ न देत-रही । तौ
पड़ौना दिना भर चिच्यान औ साँहीं जूनी मर गा । तौन पंडित वहै कौ
नार्इँ तु-हूँ दिना भै चुकरत-रहत-हौ । मै-का डेर लागत-है कि कतहूँ तु-हूँ
न ओकरौ नार्इँ मर जा ॥

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(WEST PARTABGARH DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Yāk gharē-mā^ñ kathā kahī-jāt-rahī. Paṇḍit jaun kathā-
One house-in a-(religious)-story was-being-recited. The-Paṇḍit who was-
 kahat-rahē sag^arē gāw-kā nyōtin-rahai. Sun^awaiyan-mā^ñ yāk ahirau
reciting-the-story all the-village had-invited. The-audience-among one cowherd-too
 āwat-rahai. Ū kath^awā sun^atī-bērā rwāwā bahut karai,
used-to-come. He the-recital at-the-time-of-hearing weeping much used-to-make,
 au paṇḍitau wahi-kā prēmī jān-kāi wahi-kā nīkī-
and the-Paṇḍit-too him of-a-religious-turn-of-mind considering him in-a-good-
 tanā baiṭhāwāi au khūb khātir karaī. Yāk dinā paṇḍitau
way used-to-make-to-sit and very-much respect-to-him did. One day the-Paṇḍit
 pūchhin, 'rāut, tū^ñ rwāwat bahut-hau, tum-kā kāu samujh-parat-hai?'
asked, 'cowherd, thou weepst much, thee-by anything is-understood?'
 Tau ahir^awā aurau-sewāi rwāwāi lāg; au
Then the-cowherd more-still. (literally, one-and-a-quarter) to-weep began; and
 kahis ki, 'Mahārāj, mōrē yāk bhaīs biān-rahī, kuchh bagad-gawā
said that, 'Sir, of-me one buffalo calved-had, something went-wrong
 au ū bahutai bērām hūi-gai, au paṛaunā-kā nek^achāi na dēt-rahī.
and she much ill became, and the-calf to-go-near-her not allowed.
 Tau paṛaunā dinā-bhar chichyān, au sāhī-jūnī mar-gā. Taun, paṇḍit,
Then the-calf the-whole-day lowed, and in-the-evening-time died. So, Paṇḍit,
 wahi-kī nāi^ñ tu-hū^ñ dinā-bhai chuk^arat-rahāt-hau; māi-kā dēr lāgat-hai
him-of like thou-too the-whole-day lowing-remainest; me-to fear seizes
 kat-hū^ñ tu-hū^ñ na ok^arī nāi^ñ mar-jā.
by-chance thou-too not it like may-die.'

FREE TRANSLATION OF THE FOREGOING.

A Paṇḍit was once reciting a religious story¹ in his house, to which he had invited the whole village. Amongst his audience was a cowherd, who always wept throughout the whole of each day's recital. The Paṇḍit, much flattered by the effect of his

¹ These religious recitations go on from day to day, and sometimes last for weeks.

declamations, began to consider him a man of a truly religious turn of mind, and used to honour him by inviting him to sit in one of the best seats.

One day the Paṇḍit asked him, 'Mr. Herdsman, I notice that you are weeping a great deal. Do you understand what I am reading?'¹ Then the cowherd began to weep still more, and said, 'O Sir, the other day one of my buffaloes calved. Something went wrong, and she fell very ill, so that she would not suckle the calf. The poor calf remained lowing the whole day, and in the evening it died. In the same way, O Reverend Sir, you keep lowing all day long, and I am filled with fear that you too may die like my poor calf.'

The dialect of the District of Rae Bareli closely resembles that of the west of Partabgarh, and it is unnecessary to give any specimens of it. All that need be noted is that, owing to its proximity to the great Muhammadan city of Lucknow, Urdū phrases and idioms are freely mixed up with the local language.

The dialect of the District of Unao is also influenced by the Urdū of Lucknow, but not, if we are to judge from the specimens provided by the local authorities, to the same extent. The most prominent instances of borrowing from that language which I have met in the Unao specimens, is the occasional use of the Urdū postposition *kā*, meaning 'of,' instead of the regular dialectic form *kēr* or *kyār*.

The language of Unao closely resembles that of the south of the District of Lucknow. The only difference of importance is that the final *u* which is so common in the specimens of South Lucknow is not met in the Unao specimens. Across the river Ganges lies the District of Cawnpore, and to the west the District of Hardoi, the dialect of both of which is Kanaujī. Hence we also find in the Unao specimens sporadic instances of the use of Kanaujī forms, such as *kahihaũ*, instead of *kahab*, I shall say.

It would be waste of space to give complete specimens of the Unao dialect. I shall only give, as samples, the first few sentences of a version of the Parable of the Prodigal Son, and a short folk-tale.

Note the way in which, as in South Lucknow, *yā* is substituted for *ē*, and *wā* for *ō*. Thus, *yāk* for *ēk*, one; *sabyā* for *sabē*, all; *pyāran* for *pēran*, trees; both *kyār* and *kēr*, of; *chhwāt* for *chhōt*, small; *thwār*, for *thōr*, little.

As in South Lucknow, there is an oblique form of nouns in *ē*, as in *janē-kēr* of a man. The termination of the genitive is *kēr* or *kyār*, but sometimes the Urdū *kā* is used. In pronouns we may note the forms *mahi-kā*, to me,—here *kā* has its Awadhī use of the dative; *yū*, this; and *wohi*, *uhi*, or *ui*, that (oblique forms). In verbs, note the typical Western Awadhī *rahai*, he was, and *rahaĩ*, they were; *dīn* is used, as in South Lucknow, for *dīnh*, he gave. The Kanaujī *kahihaũ* has been already referred to.

¹ 'That blessed word Mesopotamia' has great influence in India. At these recitations, few understand what is read, but all are edified.

[No. 12.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

SPECIMEN I.

याक जने-कीर दुइ बेटवा रहै । वोहि-माँ-मते छोटकवा अपने बाप-ते कहिस कि मोरे बाप बसुधा-का मोर जउन होत-है बखरा सो महि-का दै देउ । तब वो उन-का धन बाँट दीन । और थोरेक दिनन-के पाछे छोटकवा लड़कवा सब जमा-जथा लै-दै-के बहुत दूर देस चला गवा और अपन धन कुकर्म-माँ गँवाइ दिहिस । और जब सब्याँ गँवाइ चुका उइ देस-माँ भूरा पड़ा और वो कंगाल होइ लाग । तब उइ देस-के याक भले-मानुस-से मिलाप कीन्हिस । तब वो उहि-का सुअरी चरावै-के बरे अपने खेत पठइस । और उहि-का यह लालसा रहै कि उइ बकुला जौन सुअरी खाती-रहै उहि-सन अपन पेट भरी । वही उहि-का कोऊ नाहीं दिहिस । तब उहि-का चेत आवा कि मोरे बाप-के बहुत-अस नौकरिहा जन है, कि जिन-का पेट भर रोटी मिलत-है मुदा मै उपास करत-हौं । अब मै अपने बाप-के तीर जाइ-के कहिहौं कि मै गुसइयाँ को और तुम्हार चूक किहे-हौं और अब मै अस नाहीं हौं कि तोर पूत कहाँ महुँ-का अपने नौकरिहन-माँ गिनु ॥

[No. 12.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yāk janē-kēr dui beṭ^awā rahaĩ. Wohi-mā[~]-matē chhot^akawā ap^anē
One man-of two sons were. Them-in-from the-younger his-own
 bāp-tē kahis ki, 'mōrē bāp, basudhā-kā mōr jaūn hōt-hai bakh^arā, sō
father-to said that, 'my father, property-of my which is share, that
 mahi-kā dāĩ-dēu. Tab wō un-kā dhan bāṭ dīn. Aur
me-to give-away. Then he them-to property having-divided gave. And
 thōrek dinan-kē pāchhē chhot^akawā laṛ^akawā sab jamā-jathā lāĩ-dāĩ-ke bahut
a-few days-of after the-younger son all property taking very
 dūr dēs chalā-gawā. Aur apan dhan ku-karm-mā[~] gāwāi-dihis.
distant country went-away. And his-own fortune evil-deed-in squandered.
 Aur jab sabyā[~] gāwāi-chukā ui dēs-mā[~] jhūrā parā. Aur wō
And when all he-had-lost that country-in famine fell. And he
 kaṅgal hōi lāg. Tab ui dēs-kē yāk bhalē-mānus-sē
indigent to-be began. Then that country-of one well-to-do-man-with
 milāp kīnhis. Tab wō uhi-kā suarī charāwāĩ-kē-barē ap^ane
friendship he-made. Then he him swine feeding-of-for his-own
 khēt paṭhaīs. Aur uhi-kā yah lāl^asā rahai ki ui bakulā jaun
field-to sent. And his this desire was that those husks which
 suarī khāti-rahaĩ uhi-san apan pēṭ bhari. Wahau uhi-kā
swine eating-were those-with my-own stomach I-may-fill. That-even him
 kōū nāhĩ dihis. Tab uhi-kā chēt āwā ki, 'mōrē bāp-kē
anybody not gave. Then him-to sense came that, 'my father-of
 bahut-as naukarihā jan haĩ ki jin-kā pēṭ-bhar rōṭi milat-hai,
many-such servants labourers are that whom belly-full bread is-given,
 mudā maĩ upās-karat-haũ. Ab maĩ ap^anē bāp-kē tīr jāi-ke kahihaũ
but I fasting-doing-am. Now I my-own father-of near going will-say
 ki, "maĩ Gusaĩyā[~]-kī aur tumhār chūk kihe-haũ, aur ab maĩ as
that, "I God-of and thy fault have-done, and now I such
 nāhĩ haũ ki tōr pūt kahāũ. Ma-hū[~]-kā ap^anē naukarihan-mā[~] ginu."'
not am that thy son I-may-be-called. Me-also thy-own servants-in count."

[No. 13.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

SPECIMEN II.

याक बढई याक दिन याक जंगल तन गा और प्याड़न-ते याक अतनौ
छाट बादी लकड़ी माँगिस जेह तन उहि-की कुल्हाड़ी-क्यार ब्याँट बन जाइ।
उहि-कर अपेच्छा रहै ध्वार सबहिन मान लीन्हिन। मुदा जब वह ब्याँट लगाइ
चुका तब बड़े बड़े प्याड़न-का अपनी कुल्हारि-ते काटै लाग। और जब लाग
सब जंगल उहि तन कटै तो जितने रुख रहै वो सब पछिताइ लाग कि यू
ब्याधा जौन पड़ी तौन हमरी-ही कुबुधिता-ते पड़ी और अपनी बिपत-केर
कारन आपै भयन ॥

TRANSLITERATION AND TRANSLATION.

Yāk barhai yāk diu yāk jaṅgal-tan gā aur pyāṛan-tē yāk at'nī
One carpenter one day one forest-to went and trees-from one so
chhwāt-bādī lak'ṛī māṅgis jeh-tan uhi-kī kulhārī-kyār byāṭ ban-jāi.
small wood asked which-by his axe-of handle might-be-made.
Uhi-kar apechhā rahai thwār, sab'hin mām-līnhin. Mudā jab wah byāṭ
His request was small, all complied. But when he the-handle
lagāi-chukā tab barē barē pyāṛan-kā ap'nī kulhārī-tē kātāi lagā. Aur
had-fixed then large large trees his-own axe-with to-fell he-began. And
jab lāg sab jaṅgal uhi-tan kātāi, tō jīt'nē rūkh rahaĩ wō
when began all forest that-with to-be-felled, then as-many trees were they
sab pachhitāi lāg ki, 'yū byādhā jaun paṛi taun ham'ṛī-hī ku-budhitā-
all to-lament began that, 'this misfortune which fell that our-own foolishness-
tē paṛi, aur ap'nī bipat-kēr karan āpai bhayan.'
by fell, and our-own trouble-of cause we-ourselves became.'

FREE TRANSLATION OF THE FOREGOING.

A carpenter went to a jungle and asked the trees for so much wood as he might require for making a handle for his axe. As his request was trifling it was granted. But when after putting the handle to his axe, the carpenter began to cut the large trees

and to clear the jungle by means of the axe, the trees began to lament saying, 'this misfortune has befallen us through our own ignorance and thus we ourselves caused our own destruction.'

It has been already stated that the language of the District of Hardoi is Kanauji. To its north-east lie the two Districts of Sitapur and Kheri. Of these the language is Awadhī, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanauji of Hardoi. Thus, in the specimen which follows, the word *hatē*, were, is Kanauji. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Kheri is in the main Awadhī. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur.

[No. 14.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, SITAPUR.)

याक मनई-के दुइ लरिका हते । उन-माँ-ते छटा लरिका अपने बाप-ते
 कहिस बाप माल-माँ जौन हींसा हमार होय तीन हम-का दे-देव । तब वोह
 उन-का हींसा बाँट दिहिस । थोरे दिन बीते छटा लरिका अपन असबाब
 ब्रकड़ा कै-के दूरि देस चला गवा । और हुँवाँ लाइ-के अपन माल बद-चलनी-
 माँ उड़ा दिहिस ॥

TRANSLITERATION AND TRANSLATION.

Yāk manai-kē dui larikā hatē. Un-mā-tē chhwātā larikāwā
 One ²man-of two sons were. Them-in-from the-younger son
 ap'nē bāp-tē kahis, 'bāp, māl-mā jaun hīsā hamār hōy taun
 his-own father-to said, 'father, property-in what share mine may-be that
 ham-kā dāī-dēw.' Tab woh un-kā hīsā bāt dihis. Thōrē din
 me-to give-away.' Then he him-to share dividing gave. A-few days
 bitē chhwāt larikāwā apan as'bāb ikatthā-kāi-ke
 having-passed the-younger son his-own property putting-together
 dūri dēs chalā-gawā aur hūwā jāi-kē apan māl bad-chal'ni-mā
 far country went-away and there going his-own property bad-conduct-in
 urāe-dihis.
 squandered.

FATEHPUR.

It was originally reported by the local authorities that the District of Fatehpur was a meeting ground of Kanauji, Tirhārī, and Baiswārī. Further research shows that no Kanauji is spoken in the district. Tirhārī is spoken in the south of the district, in the villages bordering on the Jamna river. It is a form of Baghēli. Over the whole of the rest of the district, the language is that form of Awadhī which is locally known as Baiswārī, spoken by 488,600 people. Immediately to the west lies the district of Cawnpore, the main language of which, as will be shown, is Kanauji, with a strong admixture of Awadhī, a border language, in fact, and owing to this circumstance and also to the existence of the neighbouring Tirhārī, we shall not be surprised to meet some Kanauji and Baghēli forms in the following version of the Parable of the Prodigal Son. Some Urdū forms will also be noticed here and there, notably the use of the postposition *kā* for the genitive.

Although the grammar of the following specimen is undoubtedly that of Awadhī the vocabulary is markedly different from that to which we have been accustomed in the preceding specimens. The vocabulary is that of the Doab, and not that of Oudh. This will be manifest from a perusal of the specimen, and detailed instances need not be given here.

As regards the grammar of the specimen, we may note the familiar change of *ē* to *yā* in *yāk-au*, even one. We also meet the oblique case in *ai* or *ē* as in *gharai*, to the house, and *duwārē*, to the doorway, which we have previously noted in Western Oudh.

In the pronouns, we meet the influence of Baghēli. The oblique form of the first personal pronoun is *mwohi* or *mohi*, and the genitive is *mwār* as well as *mōr*. 'Thou' is *taĩ*, its genitive being *twār* or *twōr* as well as *tōr*. 'He' is *wah* or *wā*, its oblique form being *wahi* or *wai*. *Has* is 'such.'

In the verbs we may note the forms *āi*, *is*, and *dait* instead of *dēt*, giving. Kanauji or Baghēli forms are *jaīhaũ* instead of *jāib*, I will go, and *kaīhaũ*, instead of *kahab*, I will say.

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, FATEHPUR.)

एक मँडई-के दुइ बेटवा रहै । वहि-माँ लहरवा दादा-से कहिसि दादा म्बोहि-का मोर हीँसा जउन पावा चही माल सब मोर बाँट दे । तबै वह सब घर गिरिस्ती बाँट दिहिस । कुछ दिन-माँ छोटकौना बेटवा सब जमा लइ-के परदेसै-माँ चला गवा । हुँवा जाय सब माल उल्लुक-दुल्लुक-कै डाइस । जब सब उडाइ डाइस वह देस-माँ बहुत दुभुक परा । तबै वह कंगाल होइ लाग । तब वही देस-माँ एक बडे मँडई-के लगे गवा । तब

वह वहि-का आपन सोरी चरावै-के बरे पठै दिहिस । वह-कै नेत भे की जउन बोकला सोरी खाती-है मोंहू खाँव । अउर कोऊ वहि-का न दैत-रहै । तब चेत कइ-कै कहत भा मोरे दादा-के बहुत जनन-की रोटी मिलत औ बच रहत-है औ मै भूखन मरत-हौं । मै अपने दादा-के लगे जइहौं वै-से कइहौं की दादा गोसइयाँ-से औ तोड़-से पापी भंयों । अब हस नहीं हौं की फिर तोर बेटवा बनौं । मोहि-का अपने जनन-माँ एक-के नई राख । तब उठि-कै अपने बाप-के लगे डहरा । दूरिन-से वहि-का बाप निहार-कै दया किहिस । धीर-कै वहि-का गरे-माँ छपटाय लिहिस । बहुत प्रियार किहिस । बेटवा वहि-से कहिस की हे दादा दइउ-से औ तोहि-से पाप किहेउँ अब हस नहीं हौं की तोर बेटवा कहा जाउँ । दादा अपने जनन-से कहिस की नौक नौक कपरा अइँच लै आव यहि-का पहिराय दे औ वहि-के हाँथे-माँ मुँदरी औ गोड़न-माँ पनहीं पहिराय दे । औ हम खाई औ खुसी मनाई काहे-से की मोर बेटवा मर-गा-रहै अब जी उठा हेराय-गा-रहै अब आवा-है । तब वह खुसी करै लाग ॥

औ वहि-का बडकउना बेटवा हार-माँ रहै । जबै घर-के लगे आवा गावै नाचै-कै आवाज सुनिस । तबै एक अपने जन-से पूछिस की का होत-है । वह वहि-से कहिस की त्वार भाई आवा-है त्वोर बाप बहुत महिँमानी किहिस-है की वहि-का नौक सूँक पाइस । वा रिसाइ-कै घरै ना गवा । वहि-का दादा दुवारे निकरि-कै मनाइस । वह बाप-से कहिस की बहुत दिन-से मै तोर सेवा करत-हौं । तोर कहब कतौ नहीं टारैयों । मोहि-का कतौ याकौ बुकुरुवा न दिहे की अपने साथिन-का खुसी करौं । अब जबै त्वार बेटवा आवा-है जउन जमा-जाँठी पतुरियन-का खवाय डाइस-रहै तँ वहि-के बरे महिँमानी किहे । वा वइ-से कहिस हे बेटवा तँ मोरे लगे सब दिन रहत-है । जउन स्वार आइ तउन त्वार आइ । फिर खुस भे औ खुस होवा चही काहे की त्वार भाई मर-गा-रहै तउन जिया है हेराय गा-रहै अब आवा-है ॥

[No. 15.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

‘ EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Ēk mādai-kē dui beṭwā rahaĩ. Wahi-mā lahurwā dādā-sē kahisi,
One man-of two sons were. Them-in the-younger father-to said,
 ‘dādā, mwohi-kā mōr hīsā jaūn pāwā-chahī māl sab mōr
‘father, me-to my share which should-be-got property all my
bāt dē.’ Tabai wah sab ghar giristī bāt
having-divided give.’ Then he all house household-property having-divided
dihis. Kuchh din-mā chhoṭkaunā beṭwā sab jamā lai-kāi par-dēsai-mā
gave. Some days-in the-younger son all entire having-taken a-foreign-land-into
chalā-gawā. Huā jāy sab māl ulluk-dulluk-kāi-dāis. Jab sab
went-away. There going all property he-squandered. When all
udai-dāis wah dēs-mā bahut dubhuk parā. Tabai wah kaṅgāl hoi
he-had-wasted that country-in great famine fell. Then he poor to-be
lāg. Tab wahī dēs-mā ēk barē mādai-kē lagē gawā. Tab wah
began. Then that country-in one great man-of near he-went. Then he
wahi-kā āpan sōrī charāwāi-kē-barē paṭhai-dihis. Wahi-kāi nēt bhai
him his-own swine feeding-of-for sent-him-away. His desire became
kī, ‘jaūn boklā sōrī khāti-hai mō-hū khāw.’ Aūr kōū
that, ‘what husks the-swine are-eating I-too may-eat.’ And anybody
wahi-kā na dait-raham. Tab chēt-kāi-kāi kahat bhā, mōrē dādā-kē
him-to not used-to-give. Then having-remembered saying he-became, my father-of
bahut janān-kī rōṭī milat au bach-raham-hai, au māi bhūkhan
many labourers-of bread is-given and saved-remains, and I from-hunger
marat-hai. Māi apnē dādā-kē lagai jāihaū, wai-sē kāihaū kī,
dying-am. I my-own father-of near will-go, him-to I-will-say that,
“dādā, Gosaiyā-sē au tōi-sē pāpī bhayō. Ab has nahī haū
“father, God-with and thee-with a-sinner I-became. Now such not I-am
kī phir tōr beṭwā banaū. Mohi-kā apnē janān-mā ēk-kē
that again thy son I-may-become. Me thy-own labourers-in one-of
naī rākh.”’ Tab uṭhi-kāi apnē bāp-kē lagē dahārā. Dūrin-sē
like keep.”’ Then arising his-own father-of near he-started. Distance-from
wahi-kā bāp nihār-kāi dayā kihis. Dhaur-kāi wahi-kā garē-mā chhapṭay
his father seeing pity did. Running him neck-about enfolding

lihis. Bahut piyār kihis. Beṭ^awā wahi-sē kahis kī 'hē dādā, took-him. Much love he-did. The-son him-to said that 'O father, Daiu-sē au tohi-sē pāp kiheū. Ab has nahī haū kī tōr beṭ^awā God-with and thee-with sin I-did. Now such not am that thy son kahā-jāū.' Dādā ap^anē janan-sē kahisi kī, 'nik nik kap^arā I-may-be-called.' The-father his-own men-to said that, 'good good clothes aīch-lāī-āw, yahi-kā pahirāy-dē; au wahi-ke hāthē-mā mūdārī au gōran-mā draw-out, this-one put-on; and his hand-on a-ring and feet-on pan^ahī pahirāy-dē; au ham khāī au khusī manāī; kāhē-sē kī shoes put; and (let-)us eat and rejoicing celebrate; because that mōr beṭ^awā mar-gā-rahai, ab jī uṭhā; herāy-gā-rahai, ab āwā-hai.' my son dead-had-been, now alive arose; lost-had-been, now come-is.' Tab wah khusī karāī lāg. Then he rejoicing to-make began.

Au wahi-kā bar^akaūnā beṭ^awā hār-mī rahai. Jabai ghar-kē And his elder son the-field-in was. When the-house-of lagē āwā gāwāī nāchāī-kāī āwāj sunis. Tabai ēk ap^anē jan-sē near he-came singing dancing-of sound he-heard. Then one his-own man-from pūchhis kī, 'kā hōt-hai?' Wah wahi-sē kahis kī, 'twār bhāī he-asked that, 'what is-being-done?' He him-to said that, 'thy brother āwā-hai. Twōr bāp bahut mahīmanī kihis-hai, kī wahi-kā nik sūk come-is. Thy father much feasting has-done, that him well happy pāis. Wā risāī-kāī gharai nā gawā. Wahi-kā dādā duwārē he-found. He being-angry house-to not went. His father door-to nikari-kāī manāis. Wah bāp-sē kahis kī, 'bahut din-sē coming-out appeased-him. He the-father-to said that, 'many days-since maī tōr sēwā karat-haū. Tōr kahab kataū nahī ṭāreyō. Mwōhi-kā I thy service doing-am. Thy saying ever not I-disobeyed. Me-to kataū yāk-au bukuruwā na dihe kī ap^anē sāthin-kā ever one-even kid not thou-gavest that my-own companions khusī-karāū. Ab jabai twār beṭ^awā āwā-hai, jāūn jamā-jāthī paturīyan-kā I-might-please. Now when thy son come-has, who substance harlots khawāy-dāis-rahai, tāī wahi-kē-barē mahīmanī kihē.' Wā wāī-sē kahis, caused-to-eat-up-had, thou him-of-for feasting madest.' He him-to said, 'hē beṭ^awā, tāī mōrē lagē sab din rahat-hai. Jāūn mwār āī taūn 'O son, thou me near all days livest. What mine is that twār āī. Phir khus bhē au khus-hōwā chahī, kāhē kī thine is. But pleased to-become and to-be-pleased I-ought, because that twār bhāī mar-gā-rahai, taūn jiyā-hai; herāy-gā-rahai, ab thy brother dead-had-been, that has-become-alive; lost-had-been, now āwā-hai.' he-has-come.'

The District of Allahabad consists of three tracts, (1) Jamunā Pār, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Gangā Pār, or the portion north of the Ganges, and (3) the Dūābā, or the portion between the two rivers.

Except in the south-east of the District, in Pargana Barā, and a portion of Pargana Khairagarh, in which the language is a mixture of Awadhī, Baghēlī and Western Bhojpurī, the dialect spoken over the whole District is Awadhī, which varies slightly according to locality. Taking the dialect spoken in the centre of the district as the typical one, we find it spoken in the East Dūābā, in Pargana Chhail including Allahabad City, and in Gangā Pār, opposite Allahabad City, in Pargana Jhusi. It is ordinary Awadhī, as will be evident from the following short specimen, which consists of the first few sentences of the Parable of the Prodigal Son. The proximity of the great city of Allahabad, has led to sporadic Urdū forms, such as the genitive termination *kā*, being used *ad libitum*.

[No. 16.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(CENTRE OF DISTRICT ALLAHABAD.)

एक मनई-के दुइ बेटवा रहें । छोटका बेटवा बाप-से कहैस ए बाप
धन-का हिस्सा जवन हम-का चाहै हम-का देह । तब धन उन-का बाँट देहैस ।
थोरे दिन बीते छोटका बेटवा सब बटोरि-के बड़ी दूर चला गवा । उहाँ
आपन धन सब खराब कै दिहिस और वह देस-में काल पड़ गवा । तब वह
भूखन मरै लाग ॥

TRANSLITERATION AND TRANSLATION.

Ek manai-kē dui beṭwā rāhen. Chhoṭākā beṭwā bāp-sē kahēs, ‘Ē
A man-of two sons were. The-younger son the-father-to said, ‘O
bāp, dhan-kā hissā jawan ham-kā chāhī ham-kā deh.’ Tab dhan
father, property-of share which me-to is-proper me-to give.’ Then the-property
un-kā bāṭ dehes. Thōrē din bītē chhoṭākā beṭwā sab baṭōri-ke
him-to dividing he-gave. A-few days passing the-younger son all collecting
barī dūr chalā-gawā. Uhā āpan dhan sab kharāb-kāī-dihis, aur wah
great distance-to went-way. There his-own fortune all he-squandered, and that
dēs-mē kāl paṛ-gawā. Tab wah bhūkhan marāī lāg.
country-in famine fell. Then he hunger-from to-die began.

In the north and west of Gangā Pār, where it borders on Partabgarh, in Parganas Sikandrā, Mirzāpur Chauhāri, Nawābganj and Sorāon, and in the west of the Dūābā, in Parganas Karā, Karāri, and Atharban, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhī, see p. 14, or what is elsewhere called Baiswāri; but it is locally known as Awadhī. The following little folk-tale is a specimen of the language. Note the typical Western Awadhī *rahaĩ*, occurring side by side with the Eastern *rahen*.

[No. 17.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे दुइ परोसिन मेहरारू रहैँ। एक-के लरिका-बाला रहेन और एक-के ना रहैँ। आँधी आई बड़े जोर। कहिन की चलौ बहिन आँब बिनी। सो एक तौ आँब बिनै लागीँ जौनी-के लरिका रहैँ। और जौनी के लरिका ना रहैँ भाँड़ी-माँ कोह्ल-का लरिका उड़ि-कै आवा रहै परा रहै। तौ उइ गई उठाय लिहिनि भारै पोँकै लागीँ लै गई घरै सेवा करै लागीँ। बियाह किहिन गौन लै आई। वहि-के माथे घर-की गिरिस्ती छोँड़ि दिहिनि और खाइ-का करै और खवावै। जो कुछ बचै करोवन पोँकन सो बुढ़िया-का देइ। सो उइ दुबराइ लागीँ। तौ लरिका पूछिन की हमारि अम्माँ काहे दुबराय लागीँ। तौ उइ कहिन की खाइ-का तौ मै सब कुछ देत-हौँ जब चाहौ तब परतिंग्याँ लै लेव मोरि। तौ एक दिन परधियाने तौ सेंदुर टिकुली की डिबिया दिखावै की अम्मा और लै लेव। तौ उइ कहिन कि भय्या अब तुम देव। मै अघाय गयुँ। तौ बेटवा दौरि-कै देखिसि सेंदुरे टिकुली-कै डिबिया। तौ पकरि-कै भाँटी पीटै लाग। तौ उन-की महतारी हाथ जोरिन की अब ना मारौ। आँधी-पानी ना आवत तौ बगियै ना जातिउँ। ऐसा पुत्र कहाँ पौतिउँ। कौरो को देत॥

[No. 17.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aisē aisē dui parōsin meh^arārū rahaĩ. Ēk-kē larikā-bālā rahen,
So so two neighbouring women were. One-of boys-(and)-girls were,
 aur ēk-kē nā rahaĩ. Ādhī āi baṛē jōr. Kahin kī, ‘chatau,
and one-of not were. A-storm came great force-(with). Said-they that, ‘come,
 bahin, āb binī.’ Sō ēk tau āb bināĩ lāgĩ jaunī-kē
sister, mangoes let-us-pick-up.’ Now one then mangoes to-pick-up began whom-to
 larikā rahaĩ, aur jaunī-kē larikā nā rahaĩ jhārī-mā kōhū-kā larikā
children were, and whom-to children not were bush-in somebody-of child
 urī-kāĩ āwā rahai, parā rahai. Tau ui gaĩ uṭhāy-līhīni,
having-been-blown-away come had, lying was. Then she went (and) picked-up,
 jhārāĩ-pōchhāĩ lāgĩ, lāĩ-gaĩ gharai, sēwā karāĩ lāgĩ. Biyāh
to-clean-(the-baby) began, took-away home, looking-after to-do she-began. Marriage
 kihin, gaun lāĩ-āĩ. Wahi-kē mātḥē
she-did, bringing-home-the-bride brought-about. Her-(the-bride-of) head-on
 ghar-kī-giristī chhōrī-dihini, aur khāi-kā karai aur khawāwai.
the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family).
 Jō kuchh bachai karōwan-pōchhan sō burhiyā-kā dēi.
What-ever thing was-saved scrapings-wipings that the-old-woman-to she-used-to-give.
 Sō ui dub^arāi lāgĩ. Tau larikā pūchhin kī ‘hamāri ammā
Therefore she to-pine-away began. Then the-foster-son asked that ‘our mother
 kāhē dub^arāy lāgĩ?’ Tau ui kahin kī, ‘khāi-kā, tau, māĩ sab
why to-pine-away has-begun?’ Then she said that, ‘to-eat, to-be-sure, I all
 kuchhu dēt-haũ, jab chāhau tab par^atingyā lāĩ-lēw mōri.
things give, when you-may-wish then examination make my.’
 Tau ēk din par^adhiyānē tau sēdur ṭikulī-kī ḍibiyā dikhāwai kī, ‘ammā
Then one day in-secret indeed vermilion spangles-of box she-showed that, ‘mother
 aur lāĩ-lēw.’ Tau ui kahin kī, ‘bhayyā ab tum dēw, māĩ
more take.’ Then she said that, ‘brother now you put-on, I
 aghāy-gayũ.’ Tau beṭ^awā dauri-kāĩ dēkhisi sēdurē ṭikulī-kāĩ ḍibiyā.
have-had-enough.’ Then the-son running saw vermilion spangles-of box.
 Tau pakari-kāĩ jhōṭī piṭāi lāg. Tau un-kī mah^atārī
Then taking-hold-of her-top-knot to-beat began. Then his foster-mother
 hāth-jōrin kī, ‘ab nā mārāu; ādhī-pānī nā-āwat,
folded-hands-(and-begged) that, ‘now do-not beat; (if)-rain-storm had-not-come,

tau bagiyai nā jātiũ; aisā putra kahā pautiũ;
then the-orchard-into not I-would-have-gone; such son where should-I-have-got;
 kaurō kō dēt.
a-handful-even who would-have-given.'

FREE TRANSLATION OF THE FOREGOING.

So the story goes that there were two women, neighbours, one of whom had children, while the other had not. One day there came a very violent storm, and they said to each other, 'Come, let us go out and pick up windfall mangoes.' So the one who had children began to pick up the windfalls, while the one who had none found a boy-baby, which had been carried off in the cyclone, lying under a bush. She picked it up and after wiping it clean took it home, where she brought it up as her own child. In due course she married him and brought the bride home. To her she made over all the management of household affairs, and she (*i.e.*, the bride) did all the cooking and feeding of the family. The bride took to giving to the old foster-mother only the leavings of the meals and the scrapings and wipings of the cooking pots, so that she gradually got thinner and thinner. Her foster-son noticed this, and asked his wife why his mother was pining away. She replied, 'I give her all that she wants to eat, and if you doubt me, test me any day you like.' One day after this, in order to convince her husband, she offered the foster-mother, in his hearing, but out of his sight, her own box of vermilion and spangles, and said 'here mother, take some more.' The mother replied, 'Put them on yourself, dear; I have done with such vanities.'¹ But the son ran up, and caught sight of the box of vermilion and spangles. So he seized his wife by the top-knot, and began to beat her. But his foster-mother humbly asked him to forgive the wife. 'For,' said she, 'if the rain-storm had not come, I should not have gone into the orchard; and if I had not gone into the orchard, where would I have got so good a son, and who would now give me even the handfuls² which I do get to eat.'

¹ The women eat separately from the men, and with their faces turned from them, so that the deception practised on the husband was easy enough. The daughter-in-law offered the old woman a Barmecide's feast of uneatable things,—the vermilion which the young married woman applied to the parting of her hair, and the lac spangles with which she used to ornament her forehead. The foster-mother being a widow does not wear such things, and tells the daughter-in-law to wear them herself, she, for her part, has done with them. But the words used are also capable of being employed to mean 'give it to your husband, I have had more than enough.' *Bhayyā*, literally 'brother,' is a term of endearment. In the true sense it refers to the daughter-in-law (a curious use, as a kind of interjection). In the secondary sense it refers to the husband.

² A *kaurā* is a handful of the leavings of a dinner, which is given to beggars or to dogs. The use of the word shows the extreme humility of the old lady.

In the east of Jamunā Pār and of Gangā Pār, *i.e.*, in the north of Pargana Khairagarh, (Tappa Chaurāsī and its vicinity), and in Parganas Kharchanā, Mah, and Kiwāī, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindī, which we meet in Mirzapur. We may note forms like *rahai* and *rahaĩ*, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadhī. This form of dialect is locally known as Purbī, but it has little connection with Western Bhojpuri, which is the Purbī proper, and is very fairly pure Awadhī.

The specimen given is a local folk-tale.

[No. 18.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे एक राजा रहै। सो राजा-के एक रानी रहि। हंसै तो फूल गिरै और रोवै तो मोती भड़ै। राजा-के एक लौंडी रही। रानी-का बिदा कराइ-कै राजा-के मकान-को चली। बीच-माँ रानी पिआसी भड़ै। लौंडी कहन की खाँड़ खाइ लेव। रानी खाँड़ खायेन पिआस ना बुतान। तब लौंडी कहिस की तुम आपन पोसाक जौन पहिरे-हा तीन हम-का उतार-कै आवै देऊ। सो तुम हमार पहिर लेऊ पानी ले-आवऊ तलाव से। जो रानी तलाव-पर गई पानी पीने सो लौंडी छिप-के डोली-माँ बैठी कहारन-का हुमकी दै-दीन की चलो। कहारन डोला लै चलै। रानी बीच-माँ पानी पी-के आई। तो रोवै लागी। रोवत रहि की एक मिस्त्री मिला। कहस क्यों बेटी तुम क्यों रोती-हो। तो बतावै लागी की हम अपने माँ बाप से बिदा भयेन। सो हम-से लौंडी छल किहिस। मिस्त्री उन-का लेवाये लै-गा एक बरामन-के घर-माँ टिकाय दिहिस। लौंडी बाँदी उन-का लगाए दिहिस। जो खिजमत करै लागी। सो मालिन हार लावै लागी। ओ हुआँ राजा-के इहाँ लौंडी-हँ-का हार देवै जात-रहै। रानी तो सूप-भर मोती देई और एकठो केवलगट्टा का फूल देई। और लौंडी एक डबल-का महीना देई। तो एक बेर राजा के यहाँ पहुचने-में बेर हो गई। मालिन-का हार नहीं लीना। तो मालिन कहस की एक मिस्त्री एक औरत लेवाइ लै आवा-है। और बेटी-के समान राखे-है। सो उन-से हम सूप-भर मोती पाइति-है। तो ऊ नाहीं तेहा करतीं। एक डबल मिला ओ ना मिला। तोहरे हाथ फूल बेचे-ले कौन फायदा। इन बातन-का राजा कतों पता पायेन व खोज किहेन। सो मालूम भा की यह लौंडी है। रानी बढई-के मकान-माँ है। तब राजा बढई-के इह गये ओ रानी-का चरौरी किहेन। तब अपने मकान-का लेवाइ लाये। जस उन-का दिन फिरा तस सब-का दिन फिरै॥

[No. 18.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

TRANSLITERATION AND TRANSLATION.

Aisē aisē ēk rājā rahaĩ. Sō Rājā-kē ēk rānī rahī.
So so one king was. That king-of one queen was.
 Hāsaĩ tau phūl giraĩ au rōwaĩ tau mōtī
When-she-laughed then flowers dropped and when-she-weep then pearls
 jharaĩ. Rājā-kē ēk laūḍī rahī. Rānī bidā
poured-forth. The-king-of one maid-servant was. The-queen leave-to-depart
 karāi-kāĩ Rājā-kē makān-kō chali. Bich-mā rānī piāsī
having-procured the-king-of the-house-to started. The-middle-in the-queen thirsty
 bhaĩ. Laūḍī kahen kī, 'khāṛ khāi-lew.' Rānī
became. The-maid-servant said that, 'coarse-sugar eating-take.' The-queen
 khāṛ khāyen. Piās nā butān. Tab laūḍī kahis
coarse-sugar ate. The-thirst not was-quenched. Then the-maid-servant said
 kī, 'tum āpan posāk jaun pahirē-hā taun ham-kā utār-kāĩ
that, 'you your-own dress which you-have-put-on that me-to taking-off
 āwāĩ-deū, sō tum hamār pahir-leū. Pānī lē āwaū
let-come, so-that you mine put-on. Water having-taken come-(back)
 talāw-sē.' Jō rānī talāw-par gaĩ pānī pinē sō laūḍī
tank-from.' When the-queen the-tank-on went water to-drink then the-maid-servant
 chhip-ke dōlī-mā baĩṭhī. Kahāran-kā hum'kī dāĩ-dīn kī,
secretly the-palanquin-in sat. The-bearers-to order gave that,
 'chalo.' Kahāran dōlā lāĩ chalē. Rānī bich-mā
'move-on.' Bearers the-palanquin taking started. The-queen in-the-meantime
 pānī pī-ke āĩ, tō rōwāĩ lāgĩ. Rōwat-rahī kī ēk
water having-drunk came, then to-weep began. Weeping-she-was that one
 mistri milā. Kahes 'kyō bēṭī, tum kyō rōṭī-bō?' Tō
carpenter was-met. He-said 'why daughter, you why weeping-are?' Then
 batāwāĩ lāgĩ, kī, 'ham ap'nē mā bāp-sē bidā-bhayen
to-explain she-began, that, 'I my-own mother father-from took-leave.
 Sō ham-sē laūḍī chhal kihis.' Mistri un-kā
And-that me-with the-maid-servant treachery did.' The-carpenter her
 lewāye-lāĩ-gā, ēk Barāman-kē ghar-mā tikāy-dihis Laūḍī
took-(her)-away, one Brāhmin-of house-in lodged(-her). Maid-servants

bādi un-kā lagāe-dihis, jō khij^amat karāi lāgī; sō
female-attendants her-for he-engaged, who service to-do began; and-that
 mālin hār lāwāi lāgī. Au, huā, Rājā-kē ihā
a-florist a-garland-of-flowers to-bring began. And, there, the-king-of near
 laūḍī-hū-kā hār dēwāi jāt rahai. Rānī
the-maid-servant-too garland-of-flowers to-give going she-was. The-queen
 tau sūp-bhar mōti dēi aur ēk-ṭhō
on-the-one-hand a-winnowing-fan-full pearls used-to-give and one
 kewāl-gattā-kā phūl dēi, aur laūḍī ēk ḍabal-kā
lotus-of flower used-to-give, and the-maid-servant one double-pice
 mahinā dēi. Tau ēk bēr Rājā-kē yahā pahuch^anē-mē bēr
a-month used-to-give. Then one time the-king-of near reaching-in late
 hō-gai. Mālin-kā hār nahī līnā. Tau mālin
she-became. The-florist-of garland-of-flowers not she-took. Then the-florist
 kahes kī, 'ēk mistri ēk aurat lewāi-lāi-āwā-hai, aur bēṭi-kē
said that, 'one carpenter one woman taken-has, and daughter-of
 samān rākhe-hai. Sō un-sē ham sūp-bhar mōti pāiti-hai.'
like kept-has. And-that her-from I a-winnowing-fan-full pearls getting-am.'
 Tō ū nahī tēhā kar^atī. Ēk ḍabal milā au nā milā. Toh^arē
Then she not blaming makes. One pice was-got and not was-got. Thy
 hāth phūl bēche-lē kaun phāyadā? In bātan-kā Rājā katō
hand-in flower selling-in what good-is? These words the-king somewhere
 patā-pāyen wa khōj-kihen. Sō mālūm bhā kī yah laūḍī
got-clue-of and made-search-about. And known it-became that this maid-servant
 hai, rānī barhai-kē makān-mā hai. Tab Rājā barhai-kē ihā
is, the-queen carpenter-of house-in is. Then the-king carpenter-of near
 gaye; au rānī-kā cherauri-kihen. Tab ap^anē makān-kā lewāi-lāye.
went; and the-queen entreated. Then his-own house-to brought-her.
 Jas un-kā din phirā tas sab-kā din phirai.
As her days returned so all-of days may-return.

FREE TRANSLATION OF THE FOREGOING.

The story runs that there was once upon a time a king. He had a queen from whose mouth flowers dropped when she smiled, and from whose eyes pearls poured when she wept. The king had also a maid-servant. One time the queen got leave from her father to visit her husband's house, and set forth. On the way she felt thirsty. The maid-servant advised her to eat some sugar, but this did not quench her thirst. Then the maid-servant advised her to exchange clothes with her, and to go down to a pond and drink. As soon as the queen had gone down to the pond, the maid quietly got into the palanquin, and told the bearers to go on, which they did. In the meantime the queen came back from the pond after having had her drink, and found her palanquin gone, so she began to weep. As she was weeping, there came by a carpenter, who said

to her, 'my daughter, why are you weeping?' So she told him how she had left her parents' home, and had been dealt treacherously with by the maid-servant. The carpenter took pity on her, and led her away and lodged her in the house of a Brāhmaṇ, where he engaged maid-servants and attendants to wait upon her, and arranged with a flower-woman to bring her a garland of flowers every day. Now it happened that this was the flower-seller who supplied the deceitful maid-servant, who was now posing as the queen in the king's palace. But while the real queen used to pay her a sieve-full of pearls and a lotus-blossom every day, the maid-servant only paid her two pice a month. One day the flower-seller arrived late at the palace and her garland was refused. Said she, 'A carpenter has taken charge of a woman, and treats her like his daughter, and she gives me a sieve-full of pearls, and never finds fault with me. Here, I only get two pice, and it is as good as if I did not even get that. What profit do I get from selling flowers to you?' The king somehow heard of this remark, and had an investigation made, from which he became certain that the woman who posed as his queen was in truth only a maid-servant, and that the real queen was in the carpenter's house. So he went there, and made his excuses to her, and brought her home to his own palace. And may everyone else's luck turn as her's did!

In the south-east of the District of Allahabad, in Pargana Barā, and in the greater part of Pargana Khairāgarh, *i.e.*, over the whole except Tappa Chaurāsī and its vicinity, a mixed dialect is spoken, which has been locally returned as Baghēli. An examination of the specimens of this dialect shows that it has not been correctly named. It is really Awadhī, with a mixture of the Baghēli of Baghelkhand, of the Western Bhojpuri of Central Mirzapur, and of the Hindōstānī which is current in the neighbouring city of Allahabad. It is true that Baghēli and Awadhī are, as will be seen, very similar, and that it is almost too great a refinement to class them as separate dialects, but the expletive word *taī* which is so typical of Rewa Baghēli is altogether wanting from the specimens, and hence I class this form of speech as a corrupt Awadhī.

Amongst the Bhojpuri idioms met in the specimens, the most typical are the use, in the second, of the word *bā* to mean 'is'; the third person future in *ī*, as in *khāī*, he will eat; and the occasional use of the Bhojpuri postposition *kē*, to form the Dative-Accusative. Examples of the use of Hindōstānī idioms are sentences like *chhērī-kā bachchā*, the young of a goat, and *anand-mān'nā ham-kō-chahī-thā*, it was proper for us to rejoice. As regards Baghēli, it is difficult to decide whether any given expression belongs to that dialect or to Awadhī.

Two specimens of this mixed dialect are given. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Omitting forms of speech borrowed from Western Bhojpuri or Hindōstānī, the following are the principal grammatical irregularities which call for attention.

The word *ēk*, one, is, in the first specimen, regularly written *aik*. This appears to be intentional. The sign of the Locative is *ma*, *mā*, or *mā̃*. Among pronominal forms we may note *wah dēs-kē*, of that country; *ū-kar*, of him; and *wausē*, near the end of the second specimen, so.

The principal peculiarities occur in the verbs. Thus, we have *han*, I am. In verbal terminations there is a marked preference for *e* instead of *i*. This *e* is in some

¹ The *Mistri* (a Musalmān) speaks Hindōstānī

verbs also reflected back into the preceding syllable, as in *dehes*, for *dihis*, he gave; *lehes*, he took, and even *kehes*, for *kahis*, he said. *Deheyā* means 'you gave,' and *kiheyā*, and *kihyah*, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in *ā*. Thus we find both *awā* and *āwā* for 'he came.' So *jabai*, I will go; *pawā-hai*, I have got; *gawāĩ-kĩ*, of singing. The Present Participle ends in *it*, as *marit-hai*, I am dying, and *karit-hai*, I am doing.

[No. 19.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN I.

ऐक मनाइ-के दुइ बेटवा रहे । ओह-म-से लहुरा बेटवा अपने बाप-से केहेस की जौन हमार हिस्सा होए तौन बाँट देह । तब बाँट देहेस । और कुछ दिन बीते लहुरा बेटवा सब लै-के परदेस चला और जँ अपन माल कु-राह चल-के खोये डायेस । और जब सब खोये चुका तब वह देस-मा बड़ा भूरा परा, और ऊ भूखन मरै लाग । तब वह देस-की ऐक मुखिया-के दूहँ गा । ऊ अपने खेत-माँ सूअर ताकै पटैन । और ओ-कर गरज रही की जौन सूअर खात-है तौने-के बोकला-माँ आपन पेट भरी । तबौ केऊ ना देस । तब चेत-मा होये-के कहा की हमरे बाप-की हिआँ बहुत मजूर रोटी पावत-हैं । हम बिन दाना मरित है । अब हम अपने बाप-की लगे जबै और ओ-से कहब की ऐ बाप हम घमंड कीन और बेजा कीन और अब हम अस कपूत हन की तोहार बेटवा कहवाए लायेक नहीं । हम-का अपने मजूरन-मा ऐक मजूर जानौ । तब अपने बाप-की लगे गा । वह दूरै रहा तबै-से ओकरे बाप-की दरद लागी । दौड़-के छपटाये लेहेस, और बहुत कोह किहेस । तब बेटवा बाप-से केहेस की हम घमंड कीन और बेजा कीन और हम अस नहीं कीन की तोहार बेटवा कहाई । तब बाप अपने चाकर-से केहेस की बहुत नीक ओढ़ना लै आवा और इन-की हाथ-मा मुँदरी और गोड़े-मा पनही पहिराये दे । और खाये का देह और खुसी कर । काहे-से की हमार बेटवा हमरे लेखि मरि-गा-रहा अब जीआ है । हेराये-गवा-रहे अब पवा-है । तब खुसी भई ॥

और उन-कर बरका बेटवा सेवरा-म रहा । जब घर-के नीअर आवा तब गवै और नाचै-की बोली सुनेस । तब ऐक चकरहा-का बोला-के पूछेस की का होत-है । तब वह केहेस की तोहार भाई आवा-है । तोहार पिता बड़ी मेहमानी किहेन-है की अच्छी तरह पाया । वह रिसाये-के नाहीं चहेस की

भौतर जाई । तब ओ-कर बाप आर्य-के मनार्यस । तब अपने पिता-से
 केहेस की देखी हम तोहार बरसन-से सेवा खुशामद करित-है । और कबहुँ
 तोहरे मरजी-से बाहेर नाही भयेन । तबौ हम-का कबौ ऐक छेरी-का बच्चा
 नाहीं देहेया की अपने संगी-के साथ अनन्द करित । और जब तोहार
 बेटवा अवा जौन तोहार माल पतुरिआ-मा खर्च किहेस तुम ओ-कर खातिर
 बड़ौ मेहमानौ किहेया । तब ऊ केहेस की ए बेटवा तुम सब दिन हमरे
 नगीच हौ । और जौन कुछ हमरे है ऊ तोहार है । पर अनन्द मानना
 हम-को चही-या काहे-से की तोहार वह भाई मरा-रहा, जानौ जीआ है ।
 और खोद-गा-रहा तौन मिला-है ॥

[No. 19.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Aik manāi-kē dui beṭ^awā rahē. Oh-ma-sē lahurā beṭ^awā
One man-of two sons were. Them-in-from the-younger son
 ap^anē bāp-sē kehes kī, 'jaun hamār hissā hōē taun bāṭ
his-own father-to said that, 'which my share may-be that dividing
 deb.' Tab bāṭ dehes. Aur kuchh din bitē lahurā beṭ^awā
give.' Then dividing he-gave. And some days passing the-younger son
 sab lāi-ke par-dēs chalā. Aur ū apan māl kurāh
all taking a-foreign-land-to started. And there his-own fortune astray
 chal-ke khōye-dāyes. Aur jab sab khōye-chukā tab wah dēs-mā
going wasted-away. And when all wasted-had then that country-in
 barā jhūrā parā. Aur ū bhūkhan maiāi lāg. Tab wah
great drought fell, And he from-hunger to-die began. Then that
 dēs-kē aik mukhiyā-kē ihā gā. Ū ap^anē khēt-mā sūar
country-of one head-man-of near he-went. He his-own fields-in swine
 tākāi paṭhain. Aur ō-kar garaṭ rahī kī, 'jaun sūar
to-look-after sent-him. And his intention was that, 'what swine
 khāt-hai taunē-kē bok^alā-mā āpan pēṭ bharī.' Tabau
are-eating those-of husks-with my-own stomach I-may-fill.' Even-then
 kēū nā dēs. Tab chēt-mā hōye-ke kahā kī,
any-body not gave(-him). Then senses-in becoming he-said that,
 'ham^arē bāp-kē hiā bahut majūr rōṭi pāwat-hai. Ham bin
'my father-of near many labourers bread get. I without
 dānā marit-hai. Ab ham ap^anē bāp-kē lagē jabai aur ō-sē
grain am-dying. Now I my-own father-of near will-go and him-to
 kahab kī, "ai bāp, ham ghamand kīn aur bējā kīn. Aur ab
will-say that, "O father, I pride did and evil did. And now
 ham as kapūt han kī tohār beṭ^awā kah^awāe lāy^ak nahī.
I so undutiful-son am that thy son to-be-called worthy not.
 Ham-kā ap^anē majūran-mā aik majūr jānau." Tab ap^anē bāp-kē
Me thy-own labourers-among one labourer know." Then his-own father-of

lagē-gā. Wah dūrai rahā tabai-sē ok^{re} bāp-kē darad
near-went. He far-off-even was then-even-from his father-to pity
 lāgi. Daur-ke chhap^{atāye}-lehes, aur bahut chhōh kihes. Tab beṭ^{wā}
was-joined. Running embraced-him, and much love did. Then the-son
 bāp-sē kehes kī, 'ham ghamand kin aur bējā kin. Aur ham
the-father-to said that, 'I pride did and evil did. And I
 as nahī kin kī tohār beṭ^{wā} kahāi.' Tab bāp ap^{ne}
so not did that thy son I-may-be-called.' Then the-father his-own
 chākar-sē kehes kī, 'bahut nīk or^hnā lāi-āwā; aur in-kē hāth-mā
servant-to said that, 'very good wrapper bring; and this-one hand-on
 mūd^{ri}, aur gōrē-mā pan^{hi} pahirāye-dē; aur khāye-kā deh aur khusī
ring, and feet-on shoes put; and food-to-eat give and merriment
 kar; kāhē-sē kī hamār beṭ^{wā} ham^{re}-lēkhē mari-gā-rahā, ab
make; because that my son in-my-eyes dead-had-been, now
 jiā-hai; herāye gawā-rahē, ab pawā-hai.' Tab
has-come-to-life; lost had-been, now I-have-found-him.' Then
 khusī bhai.
rejoicing was-made.

Aur un-kar bar^{kā} beṭ^{wā} sew^{rā}-ma rahā. Jab ghar-kē nīar
And his elder son field-in was. When house-of near
 āwā tab gawāi aur nāchāi-kī bōlī sunes. Tab aik
he-came then singing and dancing-of sound he-heard. Then one
 chak^{rahā}-kā bolā-ke pūchhes kī, 'kā hōt-hai?' Tab wah kehes
servant calling asked that, 'what is-being-done?' Then he said
 kī, 'tohār bhāi āwā-hai. Tohār pitā barī meh^{mānī} kihen-hai kī
that, 'thy brother come-is. Thy father great feasting has-done that
 achchhi-tarah pāyā.' Wah risāye-ke nāhī chahes kī,
in-a-good-condition he-found-him.' He getting-angry not wished that,
 'bhitar jāi.' Tab ō-kar bāp āye-ke manāyes. Tab
'inside I-may-go.' Then his father coming appeased-him. Then
 ap^{ne} pitā-sē kehes kī, 'dēkhō ham tohār bar^{san}-sē sēwā
his-own father-to he-said that, 'see I thy years-since service
 khuṣāmad karit-hai aur kab-hū toh^{re} mar^{ji}-sē bāher nāhī bhayen.
flattery doing-am and ever-even thy pleasure-of outside not became.
 Tab-au ham-kā kab-au aik chhērī-kā bachchā nāhī deheyā kī
Then-even me-to ever-even one goat-of young-one not gavest that
 ap^{ne} saṅgi-kē sāth anand-karit. Aur jab tohār beṭ^{wā}
my-own companions-of with merry-might-have-made. And when thy son
 awā jaun tohār māl paturīā-mā kharch-kihes tum ō-kar khātir
came who thy fortune harlots-in spent thou him for
 barī meh^{mānī} kiheyā.' Tab ū kehes kī, 'ē beṭ^{wā}, tum sab din
great feasting did.' Then he said that, 'O son, thou all days

ham'rē nagich hau; aur jaun-kuchh ham'rē hai ū tohār hai. Par
me near art; and what-ever with-me is that thine is. But
 anand mān'nā ham-kō chahī-thā, kāhe-sē kī tohar wah bhāī
to-celebrate joy to-me proper-was, because that thy that brother
 marā-rahā, jānau jīā-hai; aur khōi gā-rahā, taun
had-been-dead, as-if has-come-to-life; and lost had-been, that
 milā-hai.'
has-been-found.'

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN II.

ऐसे ऐसे एक सीगठ वो बाघ रहै। दूनौ जने खेतौ किहेन काटेन मीजेन। सीगठ कहेन की तरे-का लेबे की ऊपर-का। बघज कहेन की हम तरे-का लेब। तब सीगठ कहेन की बाघ-राम हम तुमार असमंगी करब। बरा भात फुलौरी सीगठ-राम बनाइ-कर धड़ दिहेन। बाघ-राम खाइन। बाघ कहेसि की सीगठ-राम, अब हम तुमार असमंगी करित-है। तब बाघ-राम डेठुरा मेठुरा चुरइ-कर सीगठ-की आगे धड़ दिहेन। सीगठ वो बाघ-के बीच-में एक अहीर सब बात सुनत-रहा। अहिरवा कहेसि की बाघ-की असमंगी नाहीं बनि परी। सीगठ राम-की असमंगी बनि परी-है। बघज कहेन की हम तुम-का खाब, चबाब, हमार गौला किछह। तब अहिरज अपनी महतारी-से कहेन की हे माई। हम-का बाघ आजु धिरये बा की तुम-का हम खाइ लेब। तब ऊँ-कर महतारी कहेस की दहजरा-के नाती कैसे खाई। तब अहिरवा-का ओ-कर महतारी कोठा-पर खार्ये-पिये-का दै-कर बैठाइ आई। तब बाघ आवा तौ डाँक-कर कोन-पर चला गवा। माचा समेत उठाइ-कर लड़ चला। रास्ता-में एक बरगद-का पेड़ मिला। अहिरज बरगद-का डार धै-कर लटकि रहा। तब बाघ अपनी डेरा-पर खाली माचा लड़-कर चला गा। माचा पटक दिहेस। वह-में अहीर राम त रहै न। तब आपन मूँड़ कपार कूँचै लाग। और अहीर वही पेड़-तर रहै लाग। वहाँ सुरा गाब रहत रहै। उन-का दिन भर चरावै और उनही-के दूध पीए। तवन बचै पेड़-पर साँप-के बिल-में नाइ देइ। बहुत दिन बीते एक सरप फन काढ़ि-कर बिल-से निकला। तब अहीर-से कहेस माँग का माँगत-है। मोर बड़ी सेवा किहे। तब अहिरज कहेन की हमार देह सोने-के होइ जाय। और दस बारह गाँव-के राज देह। तब सँपज बर-दान दे-के चल गयेन। तब अहिरवा-के देह सोने-के होय गा ॥

एक दिन अहीर-राम नदी-में नहाए गे । एक बार टूटि गा । ओ-का दोना-में कड़-कर नदी-में फेंकि दिहेन । ऊ बहत २ चला गा । राजा-के बाबी नहाने आई ऊ देखेस । तब दोना-में सोना-के वार रहै । तब घर-में आइ-कर कहेस की जे-कर बार सोना के है ऊ मनई कस त होई । ओही-के साथ बियाह होई । और मूँड़ मूँड़-कर पड़ी । तब एक मेहरारू ओ-कर टहलुइन कहेस की हम ढूँढ़ लाउव । तब ऊ वरगद-के पेड़-तर ढूँढ़त २ पहुँची और वहाँ रहै लागी । एक कोठिला माटी-के पेड़-तर बनाइस । तब आपन सीधा पिसान वहि-में धरेस । अहीर-राम-से एक दिन कहेस की बाबा मोर सीधा निकालि देहि । तब अहीर राम कोठिला-में घुसि गे । तब ऊ मेहरारू कोठिला ढंगराइ-कर राजा-के इहाँ ले-आई और अहीर-राम-के साथ बाबी-का बियाह होइ गा । कुछ दिन बीते दान दहेज दै-कर राजा बाबी बिदा कइ दिहिन । तब अहीर राम बाबी-के लइ-कर अपने घर आयन । गाँव-वाले ओकरी महतारी-से कहेन की तुमार बेटवा आवा । तब बुढ़िअऊ कहेन की हमरे बेटवा-के बाघ खायन रहा । जब बेटवा अपनी महतारी-से भेंट किहेस और ओढ़ना कपड़ा लत्ता दिहेस । तब ओ-कर महतारी खुसी भई ॥

जैसे राज पाट अहिरऊ-का लौटा वैसे सब-का लौटे ॥

[No. 20.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Aisē aisē ēk sigaṭh wo bāgh rahai. Dūnau janē khēti
So so one jackal and a-tiger were. Both person cultivation-of-land
 kihēn, kāṭēn, mījēn. Sigāṭh kahēn kī, 'tarē-kā lēbē kī
did, cut, rubbed. The-jackal said that, 'low-land-of will-you-take or
 ūpar-kā?' Bagha-ū kahēn kī, 'ham tarē-kā lēb.' Tab sigāṭh
up-land-of?' The-tiger said that, 'I low-land-of will-take.' Then the-jackal
 kahēn kī 'Bāgh-Rām, ham tumār as^amaṅgī karab.' Barā,
said that 'Tiger-Rām, I of-you invitation-to-a-feast will-make.' Pulse-cakes,
 bhāt, phulaurī Sigāṭh-Rām banāi-kar dhai-dihēn. Bāgh-Rām
rice, fruit-cakes Jackal-Rām having-prepared put-before-him. Tiger-Rām
 kbāin. Bāgh kahēsi kī, 'Sigāṭh-Rām ab ham tumār as^amaṅgī
ate. The-tiger said that, 'Jackal-Rām now I of-you invitation-to-a-feast
 karit-hai.' Tab Bāgh-Rām deṭhurā-mēṭhurā churāi-kar sigāṭh-kē āgē
am-doing.' Then the-Tiger-Rām roots-etc. having-boiled jackal-of before
 dhai-dihēn. Sigāṭh wo bāgh-kē bich-mē ēk ahir sab bāt sunat-
put. The-jackal and tiger-of between one cowherd all talk was-
 rabā. Ahir^awā kahēsi kī, 'bāgh-kī as^amaṅgī nāhī bani-parī.
overhearing. The-cowherd said that, 'the-tiger-of feast not executed-well.
 Sigāṭh-Rām-kī as^amaṅgī bani-parī-hai.' Baghaū kahēn kī, 'ham
Jackal-Rām-of feast was-executed-well.' The-tiger said that, 'I
 tum-kā khāb, chabāb, hamār gīlā kihyah.' Tab ahirāū
thee will-eat, will-chew, my bad-name you-made.' Then the-cowherd
 ap^anī mah^atārī-sē kahēn kī, 'hē māi, ham-kā bāgh āju
his-own mother-to said that, 'O mother, me the-tiger to-day
 dhiraye-bā, kī tum-kā ham kbāi-lēb.' Tab ūkar mah^atārī kahēsi
has-threatened, that you I shall-eat-up.' Then his mother said
 kī, 'dah^ajarā-kāī nātī kaisē kbāi.' Tab ahir^awā-kā ōkar
that, 'beard-burnt-of grandson how will-eat.' Then the-cowherd his
 mah^atārī kōṭhā par khāye-pyāi-kā dāi-kar bāithai-ai. Tab
mother upper-story on food-drink given-having made-to-sit. Then

Bāgh āwā tau ḍāk-kar kōn par chalā-gawā.
the-tiger came then jumping the-corner-of-the-upper-story on went.

Māchā samēt uṭhāi-kar lai chalā. Rāstā-mē ēk bar^agad-kā
The-bedstead with having-lifted having-taken went. Way-in one banyan-of
 pēr milā. Ahirāu bar^agad-kā dār dhāi-kar latakī-rahā.
tree was-found. The-cowherd banyan-of branch having-caught suspended-remained.

Tab bāgh ap^anī ḍērā-par khāli māchā lai-kar chalā-gā.
Then the-tiger his-own lodging-to empty bedstead taking went-away.

Māchā patak-dihes. Wah-mē Ahir-Rām ta rahaĩ na.
The-bedstead he-threw-on-the-ground. That-in the-cowherd indeed remained not.

Tab āpan mūr kapār kūchāĩ lāg. Aur ahir wahī
Then his-own head forehead to-beat-in-grief he-began. And the-cowherd that-very
 pēr tar rahāĩ lāg. Wah surā-gāy rahat rahaĩ. Un-kā
tree under to-live began. There cow-of-the-gods living was. Her

din-bhar charāwai aur un-hi-ke dūdh pīai. Tawan bachai
the-whole-day he-feeds and her-of milk drinks. That-which remained
 pēr-par sāp-kē bil-mē nāi-dēi. Bahut din bitē ēk sarap phan
tree-on snake-of hole-in he-pours-in. Many days passed one snake head

kārhi-kar bil-sē nik^alā. Tab ahir-sē kahes, 'māg, kā
expanding hole-from came-out. Then the-cowherd-to it-said, 'ask, what

māgat-hai? mōr barī sēwā kihē.' Tab ahirāu kahen kī,
are-you-asking? my great service you-did.' Then the-cowherd said that,
 'hamār dēh sōnē-ke hoi-jāy, aur das bārāh gāw-ke rāj dēh.'
'my body gold-of may-become, and ten twelve villages-of kingdom give.'

Tab sāpau bar-dān dē-ke chal-gayen. Tab ahir^awā-ke dēh
Then the-snake boon-gift having-given went-away. Then the-cowherd-of body
 sōnē-ke hoy-gā.
gold-of became.

Ēk din Ahir-Rām nadi-mē nahāe gē. Ēk bār tūṭi-gā. Ō-kā
One day Ahir-Rām the-river-in to-bathe went. One hair broke. That

dōnā-mē kai-kar nadi-mē phēki-dihen. Ū bahat-bahat
a-cup-of-leaves-in having-put river-in he-threw-away. That flowing-flowing

chalā-gā. Rājā-ke bābī nahānē āi; ū dekhes. Tab dōnā-
went. The-king-of daughter to-bathe came; she saw. Then the-cup-of-leaves-

mē sōnā-ke bār rahai. Tab ghar-mē ai-kar kahes kī, 'jē-kar
in gold-of hair was. Then house-in coming she-said that, 'whose

bār sōnā-ke hai ū manai kas ta hōi? Ohī-kē sāth
hair gold-of is that man of-what-sort indeed may-be? That-very-of with

biyāh hōi.' Aur mūr-mūr-kar pari. Tab
marriage will-be.' And 'head-head'-crying fell (on-her-bed). Then

ēk meh^arārū ō-kar ṭah^aluin kahes kī, 'ham dhūr^h lāub.'
one woman her maid-servant said that, 'I searching will-bring.'

Tab ū bar^agad-kē pēr-tar ḍhūrhat ḍhūrhat pahūchī, aur wahā
Then she the-banyan-of tree-under searching searching arrived, and there
 rahāī lāgi. Ēk koṭhilā māṭi-ke pēr-tar banāis. Tab āpan
to-live began. One grain-vat earth-of tree-under she-made. Then her-own
 sīdhā pisān wahī-mē dhares. Ahīr-Rām-sē ēk din kahes kī,
rations flour that-very-in she-kept. The-cowherd-to one day she-said that,
 'bābā, mōr sīdhā nikālī-dēhi,' Tab Ahīr-Rām koṭhilā-mē ghusi-gē.
'Sir, my rations take-out.' Then the-cowherd the-grain-vat-in went-into.
 Tab ū meh^arārū koṭhilā ḍhāg^arāi-kar Rājā-kē ihā lē-āī. Aur
Then that woman the-grain-vat rolling the-king-of near brought. And
 Ahīr-Rām-kē sāth bābī-kā biyāh hoi-gā. Kuchh din
the-cowherd-of with the-king's-daughter-of marriage became. Some days
 bitē dān dahēj dāi-kar Rājā bābī bidā-kāi-dihin.
passing gift dowry making the-king his-daughter sent-away-to-her-bridegroom's-house.
 Tab Ahīr-Rām bābī-kē lai-kar ap^anē ghar āyen. Gāw-wālē
Then the-cowherd the-king's-daughter taking his-own house-to came. Village-people
 ok^arī mah^atārī-sē kahen kī, 'tumār beṭ^awā āwā.' Tab burhīā
his mother-to said that, 'thy son came.' Then the-old-woman
 kahen kī, 'ham^arē beṭ^awā-kē bāgh khāyen-rahā.' Jab beṭ^awā ap^anī
said that, 'my son the-tiger eaten-had.' When the-son his-own
 mah^atārī-sē bhēṭ^a-kihes aur orḥ^anā kap^arā-lattā dihes tab ō-kar mah^atārī
mother-with met and wrapper clothes-etc. gave then his mother
 khusī bhāī.
pleased became.

Jaisē rāj-pāṭ ahirāū-kā lauṭā, wausē sab-kā lauṭai.
As kingdom-throne the-cowherd-to returned, so all-of may-return.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time, the story goes, there were a jackal and a tiger, who were partners in a farm, and reaped the crop and rubbed out the grain. The jackal asked the tiger if he would take the grain of the low-land or of the high-land, and the tiger chose that of the low-land. Said the Jackal, 'Friend Tiger, I invite you to dinner,' and he made ready fried pulse-cakes, and boiled rice, and fried pulse and fruit cakes, and laid them out before Master Tiger, who ate them. Then said the tiger, 'Friend Jackal, now it's my turn to invite you to dinner.' So Master Tiger boiled some roots and vegetables and laid them before the Jackal.

Now there was a cowherd who heard this talk between the jackal and the tiger, and he must needs remark out loud that the tiger's dinner was not half so fine a one as that of Master Jackal. Whereupon the tiger turned upon him and said, 'you have taken away my good name, and I'll eat you and chew you to pieces.' The cowherd went home to his mother and told her that the tiger had threatened to eat him up. Said she, 'How will the grandson of a burnt-bearded one manage to eat you?' So she

made him live on the upper roof of the house, and there she fed him. But the tiger came and jumped right on to the roof, and carried away on his head the bedstead on which the cowherd was lying. On the road they passed a banyan tree, and the cowherd caught hold of a branch of it, and remained hanging there, while the tiger went on to his house with the empty bedstead on his head. When he got there, he dashed it down to the ground, and, lo and behold, Master Cowherd wasn't there, and all that the tiger could do was to beat his head in his rage and disappointment.

The cowherd took to living under the tree, for there was there a cow of the gods,¹ and he took to feeding her, and living upon her milk. Any milk that remained over he used to pour down a snake's hole that was in the tree. After this had been going on for a long time, one day there came out of the hole a snake with expanded hood, which said to the cowherd, 'ask any boon you like, for you have done a great deal for me.' So the cowherd asked that his body might become solid gold, and that he might become a king of ten or twelve villages. The snake granted the boon and went away. Then the cowherd's body became solid gold.

One day Master Cowherd was taking a bath in the river, when one of his hairs broke off. He made a cup of leaves, in which he sent the hair floating down the stream. The king's daughter happened just then to be bathing, and saw a leaf-cup, with a golden hair in it, floating along. She went home saying to herself, 'if a man has hair of gold, how beautiful must he himself be. He is the only one that I will marry.' So she fell upon her bed saying that she had a headache. To console her, one of her maid-servants promised to search for the wonderful being. She searched and she searched till she came to the banyan tree, and there she began to live. She made a grain-vat² of earth and set it up under the tree, and in it she stored her food and her flour. One day she asked Master Cowherd to take her food out of the vat. As soon as he got inside it to hand the food out to her, she rolled it off to the king's palace, where the Princess was there and then married off to him. After a short delay, the King presented him with the marriage gifts and the dowry, and sent the bride off to her husband's home. So Master Cowherd came home with the Princess, and the village people told his mother that her son had arrived. She refused to believe it; saying that her son had been eaten up by the tiger. But when her son arrived at the house, and met her, and gave her heaps of fine clothes, she became quite happy.

And may we all have the luck that befell Master Cowherd.

¹ These Cows of the Gods are mythical animals, who milk whatever their owner desires. The word here may mean simply a wild cow.

² A *koṭhilā* is a large cylindrical vessel in which grain is stored.

It has already been pointed out under the head of Bihārī, *vide* Vol. V, Pt. II, p. 266, that the District of Mirzapur, which lies immediately to the east of that of Allahabad, consists of three tracts, *viz.*, a North-Gangetic; a main, central portion, which lies north of the river Sone and south of the Ganges; and the tract known as Sōn-pār, which lies south of the former river. The language of the main, central portion is the Western Bhojpuri dialect of Bihārī which gradually shades off into Awadhī as we go westwards. The same dialect is also spoken in the small area of *Tappa Kōn*, *Taluka Majhwā*, and *Pargana Karyāt Sikhar*, which are in the North-Gangetic tract, close to the border of the District of Benares. In the rest of the North-Gangetic Tract, *i.e.*, in *Pargana Bhadohī*, which is a portion of the family domains of the Mahārāja of Benares, it is locally reported that a 'Provincial Dialect' is spoken. On examination of the specimens of this language, it is clear that this 'Provincial Dialect' is only Awadhī similar to that spoken in Eastern Allahabad, and in Western Jaunpur, which lies immediately to its north.

In the Sōn-pār, the language is Baghēli. This tract has been only lately colonised by Aryan races, and the former Aborigines have almost entirely given up the use of their own languages. A few still speak Kōrwārī, but the Kōls speak Baghēli like their neighbours, and the language which was returned as Kōl from Mirzapur turns out on investigation to be only the Baghēli spoken by the other inhabitants of Sōn-pār, with a few corruptions.

We thus get the following revised estimated figures for the languages spoken in the District of Mirzapur:—

Western Bhojpuri	.	.	.	.	.	.	.	.	.	810,000
Awadhī of North-Gangetic Tract	.	.	.	.	.	.	.	.	.	252,000
Baghēli of Sōn-pār	.	.	.	.	.	.	.	.	.	49,500
Hindōstānī	.	.	.	.	.	.	.	.	.	49,500
Korwārī	.	.	.	.	.	.	.	.	.	33
Other Languages	.	.	.	.	.	.	.	.	.	475
TOTAL										<u>1,161,508</u>

It is unnecessary to give full specimens of the dialect of the north Gangetic tract. It will be sufficient to give the first few lines of the local version of the Parable of the Prodigal Son in transliteration. The same specimen will also do for the dialect of Western Jaunpur, or, as it is locally known, Banaudhī.

[No. 21.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

AWADHĪ DIALECT.

(NORTH OF DISTRICT MIRZAPUR.)

Ēk jānē-kē dūi beṭwā rahin. Lahur^akā ap^anē bāp-sē
One man-of two sons were. The-younger his-own father-to
 kahesi ki, 'bāp hamār hissā hamē bāṭi dē.' Tab ō-kar
said that, 'father my share me-to dividing give.' Then his
 bāp āpan sab dhan daulati ap^anē dūnō larikan-kē bāṭi dihesi.
father his-own all property riches his-own both sons-to dividing gave.

AWADHĪ SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

Besides having its own proper habitat, Awadhī is widely spoken by Musalmāns over the area in which Bihārī is the proper vernacular. This is possibly an example of the survival of the influence of the former Muhammadan court of Lucknow. The use of this dialect extends on the North of the Ganges as far east as the District of Muzaffarpur. It does not appear to be current in Darbhanga. South of the Ganges it extends as far east as the District of Gaya.

It is unfortunately impossible to give anything like accurate figures for the number of people who speak Awadhī in this area. The following figures are based upon approximate figures furnished by the various district officers:—

Province.	District.	Estimated number of speakers of Awadhī.
Lower Provinces of Bengal—		
	Muzaffarpur	204,954
	Saran	40,000
	Champanan	58,000
	Gaya	64,500
	Shahabad	137,000
	Total for Lower Provinces	504,454
North-Western Provinces—		
	Ballia	30,370
	Ghazipur	111,000
	Benares	120,000
	Mirzapur (Central)	31,000
	Azamgarh	107,000
	Gorakhpur	9,989
	Basti	Nil
	Total for North-Western Provinces	409,359
	GRAND TOTAL	913,813

In the District of Muzaffarpur this Awadhī dialect is spoken by the low-caste Musalmāns, the majority of whom belong to the Jolahā or weaver caste. It is hence locally known as Jolahā Bōlī, and was described in the local return as a mixture of the local Maithilī and Hindōstānī. An examination of the specimen which is given below will show that it is excellent Awadhī with only a slight infusion of these two languages. It should be noted that there is also a Jolahā Bōlī spoken in the Darbhanga District; but it is pure Maithilī, and is quite distinct from the dialect of the same name spoken in Muzaffarpur.

In the District of Saran, Awadhī is not spoken by the lowest class of Musalmāns, who speak the local Bhojpurī. But it is spoken by those of the middle class, and is locally called 'Bihārī Hindī.' A revised local estimate puts the number of speakers at 40,000.

In the District of Champanan, Awadhī is spoken by the middle-class Musalmāns, and by people of the Tikulihār, or spangle-maker, caste. The latter are locally reported to number, in round figures, 8,000. I roughly estimate the former at 50,000, so that the total number of speakers of Awadhī may be estimated at 58,000. The Awadhī spoken by the Tikulihārs is locally known as Tikulihārī. That spoken by

the middle class Musalmāns is called Shekhāī. The local reporters seem to be quite unaware that they are the same language.

It would be a waste of paper to give full specimens of these various occurrences of Awadhī. Indeed, it would be hardly necessary to give any specimens at all, were it not for the fact that the dialect is commonly used as a sort of language of politeness by all rustics of the Bihārī area when talking to Europeans, much as Urdū is used by their betters. This fact accounts for the frequency with which Europeans hear words like *kahis*, *dihis*, when conversing with servants whose native home is Bihār. It is commonly supposed that when servants use such expressions they are employing their own rustic dialect. Such, however, is not always the case. In the case of Bihārī Hindūs they are using a language which they have picked up from their Musalmān friends, and which they imagine to be the Hindōstānī of polite society. It will be sufficient to give the first few sentences of the versions of the Parable of the Prodigal Son which have been made into the Jolahā Bōlī of Muzaffarpur and into the Shekhāī of Champaran.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

JOLAHĀ BŌLĪ.

(MUZAFFARPUR DISTRICT.)

Ēk kōi ād^amī-kō dū laṛikā rahā. Oh-mē-sē chhoṭ^akā bāp-sē
One certain man-to two sons were. Them-in-from the-younger father-to
 kabis, 'hō bābā, māl daulat-mē-sē jō ham^arā hissā-bakh^arā hōy
said, 'O father, property riches-in-from what my share may-be
 sō ham-kō dē-da.' Tab wah wah-kō ap^anā dhan bāt dihis.
that me-to give.' Then he him-to his-own property dividing gave.
 Bahut din na gujarā kī chhoṭ^akā laṛkā sab kuchh jamā-kar-ke
Many days not passed that the-younger son all things collecting
 dūr dēs chālā-gawā. Aur wah^a awār-pan-mē din gāwā-ke
distant country-to went-away. And there waywardness-in days having-spent
 ap^anā sar^abas gāwā-dālis. Aur jab wah ap^anā sab kuchh urā-dihis tab
his-own all lost. And when he his-own all things had-squandered then
 us dēs-mē bhārī akāl parā, aur wah kaṅgāl bha-gawā. Aur wah
that country-in heavy famine fell, and he indigent became. And he
 us dēs-kē ēk lam^ahar ād^amī kihā jā-ke rah^anē lagā. Wah ō-kō
that country-of one great man near going to-live began. He him
 khēt-mē sūar charānē-kō bhējis.
field-in swine to-feed sent.

[No. 23.]

SHEKHAĪ.

(CHAMPARAN DISTRICT.)

E-gō ād^amī-kā dū-gō bēṭā rahē. Chhoṭ^akā ap^anē bābā-sē kahēs
One man-of two sons were. The-younger his-own father-to said
 ke, 'ham^arā hissā ham^arā dē-da.' Tab un-kē pās jē dhan rahē
that, 'my share to-me give.' Then him-of near what property was
 sē un-kē dē-diyen. Thorā din bād ū sab dhan lē-ke
that him-to he-gave-away. A-few days after he all property taking
 par-dēsē chālā-gawā. Luchai-mē sab dhan āpan kharāb-kihes.
to-a-foreign-country went-away. Debauchery-in all property his-own he-spoiled.
 Jab dhan sab kharāb-ka-dihēs tab ok^arā dukh hōwe lāges. Tab
When fortune all he-had-spoiled then him-to trouble to-be began. Then
 wah dēsā-kā ek ād^amī kihā rah-gawā, jē ap^anā khēt-mē sūar
that country-of one man near he-lived, who his-own field-in swine
 charāw^anē-kē bhējis.
to-feed sent(-him).

THĀRŪ AWADHĪ.

The language spoken by the Thārūs has been fully dealt with under the head of Bihārī, Vol. V, Pt. II, pp. 313 and ff. Commencing at Bahraich and going eastwards they speak a corrupt form of Bhojpurī. On the other hand, the 3,000 Thārūs of Kheri, who are settled in the north and west of the district have been locally reported to speak a 'Corrupt Gōrkhālī.' An examination of the specimen of their dialect received from that district shows that it is neither more nor less than the local Awadhī, mixed with Kanaujī, with a few ignorant corruptions. This will be evident from the following first few sentences of the local Thārū version of the Parable of the Prodigal Son.

[No. 24.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

THĀRŪ AWADHĪ.

(KHERI DISTRICT.)

Phalānē padhān-kē dui laurā rahaĩ. O-mā-sē lahurā laurā
A-certain gentleman-of two sons were. Them-in-from the-younger son
 daddā-sē bōlā, 'daddā rē, hamārā jō-kuchh hō māl-kā
the-father-to spoke, 'father O, mine whatever may-be property-of
 jhāḍā bāṭ dē.' Woh ap'nī jit-mē un-kō bāṭ diyā.
share dividing give.' He his-own life-time-in him-to dividing gave.
 Bahut dīn nāhī bhayē ki lahurā laurā sab kuchh ekatṭhā-kar-ke
Many days not became that the-younger son all things putting-together
 dūr-kē dēs-kō chalō-gayō. Aur ap'nā māl lūchāī-mā huwā
distant country-to went-away. And his-own property wickedness-in there
 urāy-daī. Aur jab sab urāy-daī tab us dēs-mā akāl
squandered. And when all he-squandered then that country-in famine
 pareo. Aur wah us dēs-ke phalānē basindā-kē tīr gayō
fell. And he that country-of a-certain inhabitant-of near went
 aur woh usē ap'ne khētan-mā sūar charāw'ne paṭhaeo.
and he him his-own fields-in swine to-feed sent-him.

BAGHĒLĪ.

The Baghelkhand Agency of Central India, which covers about 12,000 square miles, includes the large State of Rewa, and the smaller ones of Nagode, Sohawal, Maihar and Kothi. Including 50,000 people transferred since 1891 from the Bundelkhand Agency, its population is 1,788,332. Over the whole area, except the western parts of Nagode and Maihar, the vernacular is pure Baghēlī. Even the aboriginal tribes who inhabit the eastern and southern portions of Rewa territory, on the other side of the Kaimur Range, have abandoned their own languages, and speak a corrupt Baghēlī, which is locally known as Gōṇḍī or Goṇḍānī. An examination of the specimens which are available of this latter dialect, shows that it differs little from the Standard Baghēlī, and it is unnecessary to give examples of it. The only point worthy of note is that the Past Tense of Verbs is conjugated as in Bihārī. This will appear from the list of words.

The number of speakers of Baghēlī in the Baghelkhand Agency are returned as follows :—

Standard Baghēlī	.	.	.	.	.	.	.	.	.	.	.	1,180,000
Gōṇḍī	.	.	.	.	.	.	.	.	.	.	.	500,000
TOTAL											.	2,680,000

The rest of the population is made up of speakers of the Banāpharī mixed dialect of Bundēlī numbering 90,000, who live in the west of Nagode and Maihar, and of 18,332 returned as speaking 'Other Languages,' which are not vernaculars of the country.

The following are the principal points to which the attention of the reader may be called in the annexed specimens, which may be taken as samples of the languages of Baghelkhand and of Chand Bhakar. It will be seen that the differences between the language here illustrated and Awadhī are very slight.

The rule of the shortening of the Antepenultimate is everywhere observed. Thus, *chak^rran-sē*, from the servants, from *chākar*, a servant. There is a tendency to change a *w* to *b*, as in *ābāj*, a noise; *ābā*, he came; *jabāb*, an answer.

The following are the terminations of the cases of Nouns. Genitive, *kēr*; also, masc. *ke*, obl. *kē*; fem., *kī*, obl. *kāī*. Accusative, *ka*, *kā*. Dative, *ka*, *kā*, *kāhē*. Ablative, *sē*, *tē*. Locative, *mā*. Adjectives have a strong form in *hā*, as in *adhik^ahā*, much; *nik^ahā*, good.

As regards Pronouns, we have *mai*, I; gen. *mōr*; obl. *mōrē* or *mōhē*; *taī*, thou; gen. *tōr*, *tōhē*; *ap^anē*, Your Honour; obl. *ap^anā*. The Obl. form of the latter shows clearly that the word is borrowed from Bhojpurī. 'Own' is *āpan*, obl. *ap^anē*, not *ap^anā*. *Yā* is 'this,' and *wā*, 'that.' The obl. form of the latter is *ōh* or *wō*, as in the gen. *wō-kar*, acc.-dat. *wō-ka* or *wō-kā*, abl. *wō-sē*. 'They' is *uī*. The Relative Pronoun is *jaun* with an obl. plur. *jīn*: and its Correlative is *taun*.

As regards Verbs, we have *āheū*, I am; *hayē*, thou art; and *āy* or *ai*, he is. For finite verbs, we have *mar^atyō^hai*, I am dying, and *kar^ateū^hai*, I am doing. Feminine is *hōti^hai*, it remains. *Dēt-rahā^a-tai* is 'he was giving.' Feminine is *larāi^arahī^hai*, a quarrel used to exist. In Awadhī, the typical letter of the first person of the future is *b*, as in *kahab*, I will say. In the Baghēlī specimens it is, on the contrary, the *h* which we also meet in Kanaujī. Thus, *jaihaū*, I will go; *kahihaū*, I will say. An

example of the perfect tense is *kīhyō-hai*, I have done. The honorific imperative ends, as in Bihārī, in *ī*. Thus, *dēī*, be good enough to give; *karī*, be good enough to make. The Infinitive ends in *ō*, as in Awadhī and Bihārī, and verbs whose roots end in *ā* have an oblique form in *māī*, in this also following the latter language. Examples are *jāb* to go; *charāmāī-kā*, for feeding; and *kahāmāī-māphik*, fit to be called.

Typical of the Baghēlī dialect is the *sukhun-takiyā*, or expletive, *tai*, which is added to the past tense of verbs, like the *sā* of Bhojpurī. It occurs several times in the specimens. The following are examples. *Gē-tai*, they had gone; *dēt-rahā-tai*, he was giving; *rahē-tai*, they were; *rahā-tai*, he was; *mari-gā-tai*, he died. In some cases it has the force of the Hindī *thā*, like the *tō* or *tē* which we shall note in the more western dialects.

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, *paṭṭī rahī-gai-hai*, the share has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is *ap^{nā}* (the oblique form instead of the nom. *ap^{nē}*) *achchhā bhōjan kīnhen-hai*, Your Honour has given a good feast.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

SPECIMEN I.

एक मनई के दुइ लरिका रहैं । तौने-मा छोटकौना अपने बाप-से कहिस दादा धन-मा जौन मोर हींसा होइ तौन मोहीं दे देई । तब वा उन का आपन धन बाँटि दिहिस । बहुत दिन नहीं गे-तै कि छोटकौना लरिका सब एकट्ठा कै-के परदेस चला-गा और उहाँ लुचई-मा दिन बिताइ-के आपन धन उड़ाइ दिहिस । जब वा सब कुछ उड़ाइ चुका तब ओँह देस-मा अकाल पड़ा औ वा कङ्गाल होइ-गा औ वा ओँह देस-वालेन-मा एक-के इहाँ जाइ-के रहैं लाग वा वो-का अपने खेत-मा सुअर चरामै-का पठइस । औ वा उनहिन छेमिन-तै जिनक सुअर खात रहे-तै आपन पेट भरैं चाहत रहा-तै । औ ओ-का कोऊ कुछ नहीं देत रहा-तै । तब वो-का चेत भा । औ वा कहिस कि मोरे बाप-के कतने मजूरन-का खाइ-से अधिकहा रोट्टी होति-है औ मै भूखन मरल्यो-हैं । मै उठि-कै अपने बाप-के लघे जैहौँ औ वो-से कहिहौँ कि बाप मै दइउ-के बिरुद्ध औ अपना-के सौँहें पाप किह्यो-है मै फेर-के अपना-केर लरिका कहामै माफिक नहीं आहेउँ अपने मजूरन मा एक-के नाईँ मोहीं करी । तब वा उठि-कै अपने बाप-के लघे चला । पै वा दूरिनरहा-तै कि वो-कर बाप वोही देखि-कै दाया कीन्हिस औ दौरि-कै वो-के गरे-मा लपटि-कै वो-का चूमिस । लरिका वो-से कहिस कि बाप मै दइउ-के बिरुद्ध औ अपना-के सौँहें पाप किह्यो-है अब फेरि-कै अपना-केर लरिका कहामै जोग नहीं आहेउँ । पै बाप अपने चकरन-से कहिस कि सब-से निकहा कपड़ा निकास-के वो-का पहिरावा औ वो-के हाथ-मा मुँदरी औ गोड़े-मा पनहीं पहिरावा । औ हम खई औ खुसी करी । काहे से कि या मोर लरिका मरि-गा-तै फेरि-कै जिया-है । हेराइ-गा-तै फेरि-कै मिला-है ॥

जब उइँ आनन्द करै लागै तब वो-कर जेठ लरिका खेत-मा रहा-तै । औ जब वा आवत आवत घर-के लघे पहुँचा तब बाजा और नाच-केर अबाज

मुनिस । औ वा अपने चकरन-मा एक-का अपने लघे बोलाइ-कै पूँक्सि कि या का होत-है । वा वो-से कहिस कि अपना-केर भाई आवा-है औ अपना-के दाऊ निकहा खाइ-का खाइन-है काहे-से कि वो-का नीक सूख पाइनि-है । पै वा रिस कीन्हिस औ भीतर न जाब चाहिस । यहाँ-से वो-कर बाप बाहेर आइ-कै वोही मनामै लाग । वा बाप-का जबाब दिहिस कि देखी मै प्रतने बरिसन-से अपना-केर सेवा करतेउ है औ कब-हूँ अपना-केर हुकुम नहीं टारेउँ । औ अपना मोहीं कब-हूँ एक बोकरी भर नहीं दीन कि मै अपने दोस्तन-के साथ आनन्द करतेउँ । पै अपना-केर या लरिका जौन पतुरियन-के साथ अपना-केर धन खाइ-गा-है जब-हिन आवा तब-हिन वो-के खातिर अपना अच्छा भोजन कीन्हन-है । बाप वो-से कहिस कि बेटा तैं सब दिन मोरे साथ हये औ जौन कुछ मोरे है तौन सबतार आय । पै आनन्द करव औ खुस होब उचित रहा-तै काहे से कि या तोर भाई मरि-गा-तै फेरि-के जिया-है हेराइ-गा-तै फेरि-के मिला-है ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHĒLĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manai-kē dui larikā rahaĩ. Taunē-mā chhoṭ kaunā ap'nē
One man-of two sons were. Them-in the-younger his-own
 bāp-sē kahis, 'dādā, dhan-mā jaun mōr hīsā lōi, taun
father-to said, 'father, the-property-in which my share may-be, that
 mōhĩ dāĩ-dēi.' Tab wā un-kā āpan dhan iññi dihis.
to-me give-away.' Then he them-to his own property dividing gave.
 Bahut din nahĩ gē-tai ki chhoṭkaunā larikā sab ekatṭhā.
Many days not passed that the-younger son all together
 kǎĩ-ke par-dēs chalā-gā; aur uhā luchchāĩ-mā din
having-made (to)-a-foreign-land went-away; and there debauchery-in days
 bitāi-ke āpan dhan urāi-dihis. Jab wā sab-kuchh
having-caused-to-pass his-own fortune wasted-away. When he everything
 urāi-chukā tab ōh dēs-mā akāl para. Au wā
had-spent-completely then that country-in a-famine fell. And he
 kaṅgāl hoi-gā. Au wā ōh dēs-wālen-mā ēk-kē ihā jai-k
indigent became. And he that countrymen-in one-of near going
 rahāĩ lāg. Wā wō-kā ap'nē khēt-mā suar charāmāĩ-kā paṭhāis. Au
to-live began. He him his-own fields-in swine feeding-for sent. And
 wā un^ahin chhēmin-tē jin-ka suar khāt-rahē-tai āpan pēt
he those-very husks-with which the-swine used-to-eat his-own belly
 bharāĩ chāhat-rahā-tai. Au ō-kā kōū kuchhū nahĩ dēt-rahā-tai.
to-fill wished. And him-to anybody anything not used-to-give.
 Tab wō-kā chēt bhā. Au wā kāhis ki, 'mōrē bāp-kē ket^anē
Then him-to senses became. And he said that, 'my father-of how-many
 majūran-kā khāi-sē adhik hā rōṭi hōti-hai au mai bhūkhan mar^atyō-hāĩ.
labourers-to eating-than more bread is and I from-hunger dying-am.
 Mai uṭhi-kāĩ ap'nē bāp-kē laghē jaihaũ au wō-sē kahihaũ ki,
I arising my-own father-of near will-go and him-to I-will-say that,
 "bāp, mai Daĩu-kē biruddh au ap'nā-kē saũhē pāp kihoĩ-hai.
"father, I God-of against and Your-Honour-of before sin have-done.
 Mai phēr-ke ap'nā-kēr larikā kahānrāĩ māphik nahĩ āheũ. Ap'nē
I again Your-Honour-of son to-be-called worthy not am. Your-own

maijūran-mā ēk-kē nāī mōhī karī.”” Tab wā uthi-kāī ap^anē bāp-kē
labourers-in one-of like me make.”” Then he arising his-own father-of
 laghē chalā. Pai wā dūrin rahā-tai ki wō-kar bāp wōhī dēkhi-kāī
near went. But he in-distance was that his father him seeing
 dāyā kīnhis au dauri-ke wō-kē garē-mā lapaṭi-kāī wō-kā chūmis,
pity did and running his neck-on embracing him kissed.

Larikā wō-sē kahis ki, ‘bāp, mai Daū-kē biruddh au ap^anā-kē
The-son him-to sail that, ‘father, I God-of against and Your-Honour-of
 saūlē pāp kīhyō-hai. Ab phēri-kāī ap^anā-kēr larikā kabāmāī jōg
before sin have-done. Now again Your-Honour-of son to-be-called worthy
 nahī āhū.’ Pai lāp ap^anē chak^aran-sē kahis ki, ‘sab-sē
not I-am.’ But the-father his-own servants-to said that, ‘all-than
 nikhā kapṛā ikās-ke wō-kā pahirāwā; au wō-kē hāth-mā mūd^arī
good clothes taking-out him-to put-on; and his hand-on a-ring
 au ḡṛē-mā paṇhī pahirāwā; au ham khaī au khusī karī;
and feet-on shoes put-on; and is let-eat and happiness make;
 kāhē-sē ki yā mōr larikā mari-gā-tai, phēri-kāī jiyā-hai;
because that this my son having-died-went, again has-come-to-life;

herāi-gā-tai, phēri-kāī milā-hai.’
having-been-lost-went, again has-been-found.’

Jab uī ānand karāī lāgē, tab wō-kar jēth larikā
When they rejoicing to-make began, then his elder son
 khēt-mā rahā-tai. Au jab wā āwat-āwat ghar-kē laghē pahūchā tab
field-in was. And when he coming house-of near arrived then
 bājā aur nāch-kēr abāj sunis. Au wā ap^anē chak^aran-mā
music and dancing-of sound he-heard. And he his-own servants-in
 ēk-kā ap^anē laghē bolāi-kāī pūchhis ki, ‘yā kā hōt-hai?’ Wā
one-to himself-of near calling asked that, ‘this what is-happening?’ He
 wō-sē kahis ki, ‘ap^anā-kēr bhāī ālā-hai au ap^anā-ke
to-him said that, ‘Your-Honour-of brother come-is and Your-Honour-of
 dāū nikhā khāi-kā khāin-hai, kāhē-sē ki wō-kā nīk-sūkh
father good food has-eaten, because that him well-and-healthy
 pāini-hai.’ Pai wā ris kīnhis au bhītar na jāb chāhis.
he-has-found.’ But he anger did and inside not to-go wished.

Yahā-sē wō-kar bāp baher āi-kāī wō-hī manāmāī lāg.
Owing-to-this his father outside coming him-even to-appease began.

Wā bāp-kā jabāb dihis ki ‘dēkhī. mai et^anē barisan-sē,
He the-father-to answer gave that ‘see, I so-many years-since,

ap^anā-kēr sēwa kar teū-hai, au kab-hū ap^anā-kēr hukum
Your-Honour-of service doing-am, and ever-even Your-Honour-of orders

nahī t̥āreũ; au ap'nā mōhĩ kab-hũ ěk bok'rau-bhar nahĩ dīn
not disobeyed; and Your-Honour to-me ever-even one goat-even not gave
 ki mai ap'nē dōstan-kē sāth ānand kar'teũ. Pai
that I my-own friends-of with rejoicing might-have-made. But
 ap'nā-kēr yā larikā jaun paturīyan-kē sāth ap'nā-kēr
Your-Honour-of this son who harlots-of with Your-Honour-of
 dhan khāi-gā-hai, jab'hin ābā tab'hin wō-kē khātir
fortune has-eaten-up, when-even he-came then-even him-of for-the-sake
 ap'nā achchhā bhōjan kīnhen-hai.' Bāp wō-sē kahis ki
Your-Honour good feast made-has.' The-father him-to said that
 'bētā, taĩ sab dīn mōrē sāth hayē au jaun-kuchh mōrē hai taun sab
'son, thou all days me with art and what-ever mine is that all
 tōr āy. Pai ānand-karab au khus-hōb uchit rahā-tai; kāhē-sē ki
thine is. But to-make-merry and to-be-pleased proper was; because that
 yā tōr bhāi mari-gā-tāi, phēri-kāi jiyā-hāi; herāi-gā-tai,
this thy brother having-died-went, again has-come-to-life; having-been-lost-went,
 phēri-ke milā-hai.'
again has-been-found.'

[No. 26.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

SPECIMEN II.

हम पाँचन-मा आपुस-मा जिमी जाघा खातिर लड़ाई होइ-गै-तै । पहिले सब भाई सामे-मा रहे-है पुन निनार होइ-गे । पहिले बहुत लड़ाई रही-है पै अब सब मुकदमा पट-पटाइ-गे । अब बैसन-मा कौनौ लड़ाई नहीं आय । पै अब-हूँ पहिलेन की लड़ाई-के मारे नीक-के बोल-चाल नहीं आइ । औ तब-हिन से आपुस-का खाबौ पियब कूट-है । जाघा काहे अर्जी दिहिन-रहै पै गमी परि-गै । तौने-ते न पहुँचे ता मुकदमा खारिज होइ-गा । पट्टी-मा पाँच क जने पट्टीदार रहे-है । उई मर-गे और उन-कर जाघा सरकार-मा जप्त होइ-गै । अब हमार दुइ जने भाई-के पट्टी रहि-गै-है ॥

TRANSLITERATION AND TRANSLATION.

STATEMENT OF AN ACCUSED PERSON.

Ham-pāchan-mā	āpus-mā	jimī	jāghā	khātir	laṛāi	hoi-gai-tai.		
<i>We-five-among</i>	<i>with-one-another</i>	<i>land</i>	<i>ground</i>	<i>for</i>	<i>quarrel</i>	<i>took-place.</i>		
Pahilē	sab	bhāi	sājhe-mā	rahē-haī.	Pun	ninār	hoi-gē.	
<i>Formerly</i>	<i>all</i>	<i>brethren</i>	<i>conjointly</i>	<i>lived.</i>	<i>Again</i>	<i>separate</i>	<i>became.</i>	
Pahilē	bahut	laṛāi	rahī-hai.	Pai	ab	sab	mukad ^a mā	paṭ-paṭāi-
<i>Formerly</i>	<i>much</i>	<i>quarrel</i>	<i>existed.</i>	<i>But</i>	<i>now</i>	<i>all</i>	<i>cases</i>	<i>have-been-</i>
gē.	Ab	waisan-mā	kaunau	laṛāi	nahī	āy.	Pai	
<i>compromised.</i>	<i>Now</i>	<i>in-such(-a-sense)</i>	<i>any</i>	<i>quarrel</i>	<i>not</i>	<i>is</i>	<i>But</i>	
ab-hū	pahilen-kī	laṛāi-kē	mārē	nīk-ke	bōl-chāl	nahī	āi.	
<i>even-now</i>	<i>previous</i>	<i>quarrel-of</i>	<i>reason-by</i>	<i>good-having-done</i>	<i>talk</i>	<i>not</i>	<i>is.</i>	
Au	tab ^a hin-sē	āpus-kā	khābau-piyab	chhūṭ-hai.	Jāghā-kāhē			
<i>And</i>	<i>since-then</i>	<i>with-one-another</i>	<i>eating-and-drinking</i>	<i>is-stopped.</i>	<i>Land-for</i>			
arjī	dihin-rahai.	Pai	gamī	pari-gai;	taunē-tē	na		
<i>application</i>	<i>they-had-submitted.</i>	<i>But</i>	<i>mourning</i>	<i>happened;</i>	<i>thereby</i>	<i>not</i>		
	pahūchē	tā	mukad ^a mā	khārij-hoi-gā.	Paṭṭi-mā	pāch		
<i>they-reached(-the-court)</i>	<i>hence</i>	<i>the-case</i>	<i>was-dismissed.</i>	<i>The-share-in</i>	<i>five</i>			
chha	janē	paṭṭi-dār	rahē-haī.	Uī	mar-gē	aur	un-kar	jāghā
<i>six</i>	<i>persons</i>	<i>co-sharers</i>	<i>were.</i>	<i>They</i>	<i>died</i>	<i>and</i>	<i>their</i>	<i>land</i>

Sar^akār-mā japt-hoi-gai. Ab hamār dui-janē bhāi-kāī paṭṭī
Government-in was-appropriated. Now my two-persons brothers-of share
 rahi-gai-hai.
remains.

FREE TRANSLATION OF THE FOREGOING.

We had a dispute amongst ourselves ¹ about land. Formerly all our brethren lived conjointly, but later on we became separate. Formerly there was a great dispute, but now all the cases have been compromised, and at present, in that sense, we have no enmity; but still we are not on speaking terms on account of the original quarrel, nor do we eat or drink together. They had submitted an application for the land, but there happened to be a mourning for the death of a relative, and, owing to their not reaching the court in time, the case was dismissed. There used to be five or six co-sharers, but they died and their land was attached by Government. Now all that remains is the share of myself and my brother.

It will suffice to give a short specimen for the dialect of the Sōn-pār portion of Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words and phrases from the Western Bhojpuri of the centre of the district. Thus, *bhaīl*, in the specimen, is Western Bhojpuri, not Baghēli. So the futures *jāb*, I will go, and *kahab*, I will say, are borrowed from Western Bhojpuri, and give the extract an air of being written in Awadhī which also uses this future with *b*.

¹ The word *pāchan*, the oblique plural of *pāch*, five, is used here to signify a collection,—‘all of us.’

[No. 27.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ DIALECT.

(SŌN-PĀR TRACT OF DISTRICT MIRZAPUR.)

Ēk ād^amī-kē dō bēṭā rahē. Aur chhōṭā bēṭā bāp-sē
One man-of two sons were. And the-younger son the-father-to
 kahis, 'dauā, chij-batus-mē jawan mōr bakh^arā hōy bāṭ dē.'
said, 'father, things-in which my share may-be dividing give-me.'
 Tab wah āpan jiūkā-kā dōṇō jan-kē bāṭ dihis. Thōrē din
Then he his-own livelihood both persons-to dividing gave. A-few days
 bhaīl-hōī kī chhōṭā chhaṛā sab jōr-baṭōr-ke lē-ke
might-have-become (passed) that the-younger son all collecting taking
 dūr dēs-mē chal-gaīs; aur kul-hī pūjī gūṛāi-mē urāy-dihis.
far country-into went-away; and all-even property debauchery-in squandered.
 Aur jab sab urāy-chukal tab woh dēs-mē baṛā bhārī akāl
And when all squandering-finished then that country-in very great famine
 paṛis. Tab wah-kā jarūrat bhaīs. Tab wah dēs-kē ik jan
fell. Then him-to want became. Then that country-of one person
 thān gaīs. Wah tab āpan khēt-mē sūar charāwe-ke kaī-dihis.
near he-went. He then his-own field-in swine to-feed employed-him.
 Aur bhūsi-sē āpan pēt bharē-kē rājī rahis jawan sūar
And husks-with his-own stomach to-fill agreed he-was which swine
 khāt-rahē. Aur oh-kā kōī nāhī dihis. Aur jab ō-kar jī
eating-were. And him-to anybody not gave. And when his mind
 ṭhikānē bhaīs, tab kahis, 'ham^arē dāū-kē nōkar kit^anē haihaī
settled became, then he-said, 'my father-of servants how-many will-be
 jin-kā rōṭī bhar-pēt milat-haīs aur bach-rahāt-haīs; aur maī bhūkhan
whom-to bread full-belly is-given and saved-remains; and I from-hunger
 marat-hū. Āpan dāū-kē pās chalal-jāb aur kahab kī, "dāū,
dying-am. My-own father-of near I-will-walk-up and I-will-say that, "father,
 moh-sē baṛā kasūr Bhag^a-wān-kē niarē aur tōr niarē bhaīs. Aur
me-by great fault God-of near and thee near became. And
 maī tōr bēṭā kah^abē lāyak nāhī baṛiyō. Ap^anē nok^aran-kī nāī
I thy son to-be-called worthy not am. Thy-own servants-of like
 mōhū-kē rakh-lē."
me-too keep."

THE BROKEN DIALECTS OF THE WEST.

Immediately to the west of Baghēlī, the language is Bundēlī, but between the two there are a number of border dialects which are a mixture of both languages. Although these lie to the west of Awadhī as well as of Baghēlī, they are all more nearly akin to the latter than the former; in that, instead of the *b*-future, we have the one with *h*, and sometimes even meet the typical Baghēlī enclitic *tai*. One peculiarity of Eastern Hindī is very prominent in these languages, *viz.*, the preference of *wa* for *o*, of *wā* for *ō*, of *ya* for *e*, and of *yā* for *ē*. This, as has been previously pointed out, is frequent both in Awadhī and in Baghēlī, but there it does not occur to anything like the same extent as it does in these western broken dialects. This is mentioned here once for all. In dealing with the broken dialects, I shall not attempt to point out every instance of its occurrence.

TIRHĀRĪ.

This language has been reported from five districts lying on the banks, in Hindōstānī *tīr*, of the River Jamna, *viz.*, on the north bank, Fatehpur and Cawnpore, and on the south bank Banda, Hamirpur, and Jalaun. As its name implies, it is the language of the river banks, along which, only, it is spoken. From all these districts, it has been returned as a dialect of Bundēlī. This is, however, an incorrect description. As a matter of fact, the name is not that of any one dialect at all, but, according to locality, it represents three distinct dialects. In Jalaun, the dialect which is named Tīrhārī is good Bundēlī. In Cawnpore, it is Kanaujī with some admixture of Awadhī. While in Fatehpur, Banda, and Hamirpur it is Baghēlī mixed with Bundēlī, the proportion of the latter language increasing as we go westwards. The name should properly be spelt *Tīr'hārī*, but I follow the more usual and convenient method of writing it Tīrhārī.

The Tīrhārī of Jalaun will be described when dealing with Bundēlī. That of Cawnpore will be found under the head of Kanaujī. At present we shall only discuss the various forms of it which occur in the three remaining districts.

The number of speakers of Baghēlī Tīrhārī is reported to be as follows:—

Fatehpur	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	197,700
Banda	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	25,000
Hamirpur	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,000
																TOTAL	225,700

We shall commence with the Tīrhārī of Banda. The specimen is a version of the Parable of the Prodigal Son. In the very first sentence, we meet an instance of the peculiarity of spelling just noticed, *viz.*, in the word *gadyāl* for *gadēl*, a son. The conjugation of the verbs is as in Awadhī, and so is the declension of nouns, except in one important point, *viz.*, that before transitive nouns in the past tense, the Agent case is used with the Western Hindī and Bundēlī suffix *nē*. This occurs even before verbs which are conjugated in the Awadhī manner, in which, at the present day, the active, and not the passive, construction is usual. Thus, in the third sentence of the following specimen, we have *marai-nē bāṭi dihis*, the man divided, or more literally, by the man divided (for 'it was divided by him'). So also in many other cases. Sometimes, as in *bāpai*, *bap'wai*, the Agent case is in the form of the oblique case ending in *ai* or *ai*, instead of suffixing *nē*. This is an interesting survival from the old Prakrit dialect of the locality.

[No. 28.]

INDO-ARYAN FAMILY

MEDIATE GROUP.

EASTERN HINDI.

BAGHĒLĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनेउँ मड़ई-के दुइ गद्याल रहे । उन अपने बाप-तन कहिन कि अरे मोरे बाप तैं हमरे हीसन-का माल टाल हमै बाँटि दे । तब मड़ै-ने आपन सब लैया पुँजिया हानौँ गद्यालन-का बाँटि दिहिस । कुछ दिन बीते छोटे गद्याले आपन सब माल टाल जमा किहिस । औ लै-कै बड़ी दूरी बिदेसै निकरि गवा । हुन आपन सब रुपया पैसा गुँडई-माँ उठाय डारिस । जबै सब लैया पुँजिया लाय गै तब उई देसवा-माँ बड़ा भारी काल पड़ा । तब उही रोज २-कै खरिच खराबा-कै दिक्कत होनि लाग । तब वो वहि देसवा-के एक रहीस महाजन-के लगे गवा । औ जाय वहि-तेँ भेंट भलाई किहिसि । वहीँ वही आपने ख्यातन-माँ सुवरन-के चरावै-के बरे पठवाइस । वो वही भूसी खाय निबाह करतै जिही सूवर खात-रहे । पै कौनेउँ मड़ै-ने वही वही न खाय दिहिस । जब वही होस भा तब अपने मन-माँ कहिसि कि दिख-ले मोरे बाप-के बहुत से नौकरिहन-का इतना मिलत-है कि उई अच्छी तहन प्याट भर खाति-है औ कुछ बचाय ल्यात-है । हाय बाप रे मैँ भूखन मरत-हौँ । अब हिन-ते अपने बाप-के लगे जैहौँ और वहि-ते कहिहौँ कि ओ मोरे काका मैँ नरायन-के उलटे औ तोरे सौँघे अपराध किहूँ । औ मैँ यहि लायक नहौँ आहूँ कि त्वार गद्याल बाजौँ । मोहीँ अपने और मजूरन की तरह राखि ल्याव । यहि-के पाछे वो उठा औ अपने बपवा-के लगे आवा । पै अबे वो अपने बपवा-के लगे न पहुँचा-रहे कि वहि-के बापेँ दूरी-तै देखिस औ मारे स्वाह-के दौरा औ बिटौना-के गरे-माँ छिपट गा । और वही चूमिस । गद्याले कहिसि कि ओ मोरे काका मैँ नरायन-के उलटे औ तोरी आँखिन-के सौँघे अपराध किहूँ औ यहि लायक नहिँ आहूँ कि त्वार बेटवा कहाउँ । पै बपवै अपने नौकरिहन-का हुकुम दिहिसि कि सब-ते नौक उड़िना लाय यही पहिरावो औ यहि-की अँगुरी-में मुदरी पहिराओ औ गोडेन-माँ पनहौँ पहिराओ । औ मोहीँ खाय औ खुँसी करै द्यव । कहे-ते-

कि यो म्वार गद्याल फिर-कै जिया-है यो हिराय गा-रहै तौन पुनि कै मिला-है । औ उइ बापौ बिटवा खुसी करै लाग ॥

यहि जून वहि-कर बड़कौना गद्याल ख्यात-माँ रहै । जब वह पुनि घर-के लगे आवा तबै वहि-के कानेन-माँ नाचै गावै-कौ आवज परी । वही नौकर-न-ते याक-का बुलाइस औ पूछैसि कि यहि-कर का कारन है । नौकर वै कहौ कि त्वार कुटकौना भैवा आवा-है । औ तोरे बपवै उहि-के अच्छी तहन लौटि आवै-के कारन सब-का न्यूत किहिसि-है । बड़कौना भैवा यही बात-पर रिसहाय उठा औ घरवा-के भीतरै नहीं जात-रहै । तब वहि-कर बपवा बहिरे आवा औ बहुत मनाइस औ फुसलाइस । औ बड़कौना बिटवै कहेसि कि देखि ले इतने दिनन मै तोरि ठहल किछू औ तोरे हुकुम-के बाहिर कब्यौ नहीं होयूँ तै मोहीं कतौ इतनिओ मदत नहीं दिहे कि मै अपने साथिन-के सँघै खुसी करयूँ । पै जैसे या त्वार कुटकौना बिटवा आवा जिहीं त्वार सब माल टाल गुंडई-माँ लाय डारिस तै न्यूत किहे । बपवै कहौ औ मोरे बिटवा तै सब दिन मोरे साथ रहा आव औ सब जौन म्वार है मानौ त्वारै आय । यहै उचित रहै कि हम न्यूत करन औ खुस ह्वान काहे कि यो त्वार भाई आय । मरि-कै जिया-है । हिराय गा-रहै तौन पुनि कै मिला-है ॥

[No. 28.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Kaūneũ maṛai-kē dui gadyāl rahaĩ. Un ap^{nē} bāp-tan kahin
A-certain man-of two sons were. They their-own father-to said
 ki, 'arē mōrē bāp, taĩ ham^a-rē hīsan-kā māl-tāl hamaĩ bāṭi
that, 'O my father, thou our shares-of property us-to dividing
dē.' Tab maṛai-nē āpan sab laiṃ-pūjiyā dwānaũ gadyālan-kā
give.' Then the-man-by his-own all substance both sons-to
 bāṭi dihis. Kuchh din bītē chhōṭē gadyālē āpan sab
dividing was-given-by-him. Some days having-passed the-younger son his-own all
 māl-tāl jamā-kihis. Au lai-kāĩ baṛī dūri bidēsai
property collected. And taking-it very distant foreign-country-to
 nikari-gawā. Hun āpan sab rup^{yā} paisā gūḍai-mā uthāy-dāris.
went-away. There his-own all money pice debauchery-in he-spent.
 Jabai sab laiṃ-pūjiyā lāy-gai, tab uī des^{wā}-mā baṛā bhāri
When all substance was-burnt-up, then that country-in very heavy
 kāl parā. Tab uhi rōj-rōj-kāĩ kharich-kharābā-kāĩ dikkat hōni
famine fell. Then him every-day-of expenditure-of trouble to-be
 lāg. Tab wō wahi des^{wā}-kē ēk rahis mahājan-kē lagē gawā au
began. Then he that country-of one well-to-do banker-of near went and
 jāy wahi-tē bhēt-bhalāi kihisi. Wahĩ wahi ap^{nē} khyātan-mā
going him-to greeting did. Him-by he his-own fields-in
 suwaran-kē charāwāĩ-kē-barē path^{wā}is. Wō wahi bhūsi khāy nibāh
swine feeding-for was-sent-by-him. He those-very husks eating support
 kar^{tai} jihī sūwar khāt-rahāĩ; pai kauneũ-maṛai-nē wahi
would-have-done which the-swine used-to-eat; but any-man-by to-him
 wahau na khāy-dihis. Jab wahi hōs bhā tab ap^{nē} man-mā
that-too not to-eat-was-given-by-him. When to-him senses became then his-own mind-in
 kahisi ki, 'dikh-lē, mōrē bāp-kē bahut-sē naukarihan-kā it^{nā}
he-said that, 'see, my father-of many servants-to so-much
 milat-hai ki uī achchhi-tahan pyāt-bhar khāti-hāĩ au kuchh
is-given that they in-a-good-way belly-full, eat and some
 bachāy-lyāt-hāĩ. Hāy, bāp-rē, māĩ bhūkhan marat-hāũ. Ab
they-save. Alas, father-O, I from-hunger dying-am. Now

hin-tē ap^{nē} bāp-kē lagē jaihaũ aur wahi-tē kahihaũ ki,
here-from my-own father-of near I-will-go and him-to I-will-say that,
 “Ō mōrē kākā, maĩ Narāyan-kē ul^{tē} aur tōrē saũghē ap^{rādh} kihyũ,
“O my father, I God-of opposite and thee before sin did,
 au maĩ yahi lāyak nahĩ āhyũ ki twār gadyāl bājaũ. Mōhĩ
and I this-for fit not am that thy son I-may-be-called. Me
 ap^{nē} aur majūran-kī tarah rākhi-lyāw.”’ Yahi-kē pāchhē wō uṭhā
thy-own other labourers-of like keep.”’ This-of after he arose
 au ap^{nē} bap^{wā}-kē lagē āwā. Pai abē wō ap^{nē} bap^{wā}-kē lagē
and his-own father-of near came. But yet he his-own father-of near
 na pahūchā-rahai ki wahi-kē bāpaĩ dūrī-tai dīkhis aur
not had-arrived that his father distance-from saw and
 mārē-mwāh-kē daurā au biṭaunā-kē garē-mā chhipaṭ-gā, aur wahi
through-love-of he-ran and the-son-of neck-about applied-himself, and, him
 chūmis. Gadyālē kahisi ki, ‘Ō mōrē kākā, maĩ Narāyan-kē ul^{tē}
he-kissed. The-son said that, “O my father, I God-of opposite
 au tōrī ākhin-kē saũghē ap^{rādh} kihyũ au yahi lāyak nahĩ āhyũ
and thy eyes-of before sin did and this-for worthy not am
 ki twār beṭ^{wā} kahāũ.’ Pai bap^{wai} ap^{nē} naukarihan-kā
that thy son I-may-be-called.’ But the-father his-own servants-to
 hukum diḥisi ki, ‘sab-tē nīk uṛinā lāy yahi pahirāwō; au
orders gave that, ‘all-than good wrapper bringing this-one put-on; and
 yahi-kī āguri-mē mud^{ri} pahirāo au gōren-mā pan^{hī} pahirāo. Au
this-one-of finger-on a-ring put and feet-on shoes put. And
 mōhĩ khāy au khusī karāĩ dyāw; kāhē-tē ki yō mwār gadyāl
me eat and merry make let; because that this my son
 phir-kāĩ jiyā-hai; yō hirāy-gā-rahai, taun puni-kāĩ milā-hai.
again has-come-to-life; this had-been-lost, he again has-been-found.
 Au ui bāpau biṭ^{wā} khusī karāĩ lāg.
And they father son merriment to-make began.

Yahi jūn wahi-kar baṭ^{kaunā} gadyāl khyāt-mā rahai. Jab wah
This time his elder son field-in was. When he
 puni ghar-kē lagē āwā, tabai wahi-kē kānen-mā nāchāĩ gāwāĩ-kāĩ
again house-of near came, then his ears-into dancing singing-of
 āwaj parī. Wahi nauk^{ran}-tē yā-kā bulāis au pūchhesi ki, ‘yahi-kar
sound fell. He servants-from one called and asked that, ‘this-of
 kā kārān hai?’ Naukar wāĩ kahĩ ki, ‘twār chhuṭ^{kaunā}
what cause is?’ The-servant to-him said that, ‘thy younger
 bhaiwā āwā-hai; au tōrē bap^{wai} uhi-kē achchhī-tahan lauṭi-āwāĩ-kē
brother come-is; and thy father his in-a-good-way having-retuned-of

kāran sab-kā nyūt kihisi-hai.' Bar^akaunā bhaiwā yahī bāt-par ris^ahāy
because all-of feast made-kas. The-elder brother this talk-on being-angry
 uthā au ghar^awā-kē bhīt^arai nahī jāt-rahai. Tab wahi-kar bap^awā
grew and house-of inside not going-was. Then his father
 bahirē āwā au bahut manāis au phus^alāis. Au bar^akaunā biṭ^awai
outside came and much appeased-him and coaxed. And the-elder son
 kahesi ki, 'dēkhi-lē, it^anē dinan maī tōri ṭahal kihyū au tōrē
said that, 'see, so-many days I thy service did and thy
 hukum-kē bāhir kabbaū nahī hōtyū, taī mōhī kataū it^anio
order-of out ever not used-to-become, thou to-me ever so-much
 madat nahī dihē ki maī ap^anē sāthin-kē sāghai khusī
help not gavest that I my-own companions-of in-company merriment
 kar^atyū. Pai jaisē yā twār chhut^akaunā biṭ^awā āwā jihī twār
might-have-made. But as this thy younger son came who thy
 sab māl-tāl gūḍai-mā lāy-dāris, taī nyūt kihē.' Bap^awai kahī,
all property wickedness-in burnt-up, thou feast madest. The-father said,
 'Ō mōrē biṭ^awā, taī sab din mōrē sāth rahā-āw; au sab jaun mwār
'O my son, thou all days me with livest; and all what mine
 hai mānaū twārai āy. Yahai uchit rahai ki ham nyūt karan
is as-it-were thine is. This proper was that we feast may-make
 au khus hwān kāhē ki yō twār bhāi āy; mari-kāi,
and pleased may-become because, that this thy brother came; having-been-dead,
 jiyā-hai; hirāy-gā-rahai, taun puni-kāi milā-hai.'
has-become-alive; had-been-lost, he again has-been-found.'

The district of Fatehpur is situated on the north bank of the river Jamna, and the Tirhārī spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with *nē* is not used before the past tenses of transitive verbs. We still meet the *h*-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word *kahyasi* for *kahesi*, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Parable of the Prodigal Son will be sufficient. Note the oblique form *par-dyāsai*.

[No. 29.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT FATEHPUR.)

याक मण्ड-के दुइ बेटवा रहै। उन-माँ लहुरवा बेटवा अपने बाप-ते कहसि जौन म्बार होसा होय तीन बाँटि द्याव । औ थोरे दिनन-माँ लहुरवा बेटवा आपनि सब जमा बटुरियाय-कै दूरी परदासै चला गवा औ ह्याँ आपन सब जमा कुचाल-माँ बहाय दिहिसि । औ जबै सब चुकि गा वहि द्यास-माँ बड़ा दुर-दिन परा औ वह जम्मे कांगाल होइ चला । तबै वा द्यास-के याक भागमान के ह्याँ रहै लाग । तब वह अपने ख्यातन-माँ स्वार ताकै पठइस औ वह चाहत-रहै कि उन बोकलन-ते जो स्वार खात-है आपन पेट भरै । वहौ न कोऊ द्यात-रहै । तब चेत-कै कहसि कि मोरे बाप-के ह्याँ मँजूरन-का बहुत रोटी है औ मै भूखन मरत-हौं । अब मै अपने बाप-के ह्याँ जैहौं औ वहि-ते कैहौं कि दादा मै द्यू-का औ त्वार अपराध किह्योँ अब मै यहि लायक नहीं अहिउँ कि त्वार लरिका होउँ । जस और मँजूर हैं तस म-हूँ-का राखु ॥

[No. 29.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT FATEHPUR.)

TRANSLITERATION AND TRANSLATION.

Yāk maṇai-kē dui beṭ'wā rahaĩ. Un-mā lahur'wā beṭ'wā ap'nē
One man-of two sons were. Them-in the-younger son his-own
 bāp-tē kahyasi, 'jaun mwār hīsā hōy taun bāṭi dyāw.' Au
father-to said, 'which my share may-be that dividing give.' And
 thōrē dinan-mā lahur'wā beṭ'wā āp'ni sab jamā baṭuriyāy-kāĩ
a-few days-in the-younger son his-own all property having-collected
 dūri par-dyāsai chalā-gawā, au hwā āpan sab jamā
a-far foreign-country-to went-away, and there his-own all property
 ku-chāl-mā bahāy-dihisi. Au jabai sab chuki-gā wahi dyās-mā barā
evil-conduct-in wasted. And when all was-spent that country-in great
 dur-din parā. Au wah jammai kaṅgāl hōi-chalā. Tabai wā dyās-kē
famine fell. And he totally indigent began-to-be. Then that country-of
 yāk bhāg'mān-kē hyā rahāĩ lāg. Tab wah ap'nē khyātan-mā
one rich-man-of near to-live he-began. Then he his-own fields-in
 swār tākāĩ paṭhaĩs. Au wah chāhat-rahai ki un bok'lan-tē
swine to-watch sent(-him). And he desiring-was that those husks-with
 jō swār khat-haĩ āpan pēṭ bharai. Wahau na
which the-swine eating-are his-own belly he-may-fill. That-even not
 kōū dyāt-rahai. Tab chēti-kāĩ kahisi ki, 'mōrē bāp-kē hyā
any-body used-to-give. Then remembering he-said that, 'my father-of near
 mājūran-kā bahut rōṭi hai au māĩ bhūkhan marat-haũ. Ab
field-labourers-to much bread is and I from-hunger dying-am. Now
 māĩ ap'nē bāp-kē hyā jaihaũ au wahi-tē kaihaũ ki, "dādā,
I my-own father-of near will-go and him-to I-will-say that, "father,
 māĩ Dayū-kā au twār ap'rādh kihyō. Ab māĩ yahi lāyak nahĩ
I God-of and thy sin did. Now I this-for worthy not
 ahiũ ki twār larikā hōũ. Jas aur mājūr haĩ tas ma-hũ-kā
am that thy son I-may-be. As other labourers are so me-too
 rākhu."'
 keep."'

West of Banda, and also on the south side of the river Jamna, lies the district of Hamirpur. Here, as might be expected, the Tīrhārī is more mixed with Bundēlī than in the two districts from which specimens have just been given. Thus we not only have Baghēlī verbal past tenses, with the case of the Agent with *nē* preceding as the subject, but we also have in such cases instances of the true past tenses of the Bundēlī verb. In fact in Hamirpur the verb seems to take the Baghēlī or the Bundēlī form at the caprice of the speaker. An instance of the Baghēlī form in the following specimen is *chhut^akawā-nē kahis*, the younger said, in the second sentence. On the other hand, we have Bundēlī forms like *wah-nē bāṭ dīn*, he divided; *chalō*, he went; and *jih-nē paṭhaō*, who sent.

A few sentences of the Parable of the Prodigal Son will be sufficient as a specimen.

[No. 30.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (TĪRHĀRĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

उई मनई के दुइ लाला रहै। उई-माँ-ते कुटका-ने दादा-से कहिस कि बापू धन-माँ-से जो मोर होइ सो मुँह-का दै दवा। वह-ने वह-का आपन धन बाँट दीन। बहुत दिन न गै-रहै कि लहुरवा लाला बहुत कुछ जोर-के परदेस चलो-गा। हुवाँ लुचपन-माँ दिन खोय दीन्हिस आपन धन उड़ाय दीन्हिस। जब सब कुछ उड़-गा तब उई देस-माँ बड़ा अकाल परो। तब वा कंगाल हुइ-गा। वा जा-के उई देस-के रहइयन-माँ-से एक-के घरै रहै लगा जिह-ने वहै अपने खितवन-माँ सुवर चरावै-का पठओ। और वा उन छोहाँ-से जिम्है सुवर खात रहै आपन पेट भरेँ चाहिस। और कोज नहीं वह-का कुछ देत-आइ ॥

{No. 30.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Uī manai-kē dui lālā rahaĩ. Uī-mā-tē chhuṭ^akā-nē dādā-sē
That man-of two sons were. Them-in-from the-younger-by the-father-to
 kahis ki 'bāpū, dhan-mā-sē jō mōr hōi sō mūh-kā
said that 'father, the-property-in-from which mine may-be that me-to
 dāĩ-dawā. Wah-nē wah-kā āpan dhan bāt dīn. Bahut din
give-away. Him-by him-to his-own fortune dividing was-given. Many days
 na gai-raham ki lahur^awā lālā bahut kuchh jōr-ke par^a-dēs
not gone-had that the-younger son many things collecting a-foreign-land-to
 chalō-gā. Huwā luchch^apan-mā din khōy-dīnhis, āpan dhan
went-away. There debauchery-in days he-wasted, his-own wealth
 uṛāy-dīnhis. Jab sab kuchh uṛ-gā tab uī dēs-mā barā
he-squandered. When all things spent-were then that country-in a-great
 akāl parō. Tab wā kaṅgāl hui-gā. Wā jā-ke uī dēs-kē
famine fell. Then he poor became. He going that country-of
 rahaiyan-mā-sē ēk-kē gharai rahāĩ lāgā, jih-nē wahai ap^anē
inhabitants-in-from one-of house-at to-live began, whom-by he his-own
 khit^awan-mā suwar charāwāĩ-kā paṭhaō; aur wā un chhīhā-sē jinhai
fields-in swine to-feed was-sent; and he those husks-with which
 suwar khāt-raham āpan pēt bharē chāhis, aur kōū nahĩ wah-kā
swine used-to-eat his-own belly to-fill wished, and anyone not him
 kuchh dēt-ai.
anything used-to-give.

THE BANDA DIALECTS AND HAMIRPUR BANĀPHARĪ.

According to the *Imperial Gazetteer of India* the Districts of Banda and Hamirpur form part of the tract of country entitled Bundelkhand, and the various forms of speech spoken in these two districts have hitherto been universally considered to be forms of the language known as Bundēlkhaṇḍī or Bundēlī. As such also they have been reported by the local authorities for this Survey, and described in the *District Gazetteer*.^{*} An examination, however, of the specimens received from Banda shows that every dialect spoken in the district is, like the local Tīrhārī, really a form of Baghēlī with an admixture of Bundēlī forms of expression. This even applies to the dialect spoken in the south-west of the district near Kalinjar, which is locally known as, *tout court*, Bundēlkhaṇḍī. A similar state of affairs exists with regard to the form of the Banāpharī dialect spoken in the south-east of the district of Hamirpur.

The first specimen which I give is a version of the Parable of the Prodigal Son into the so-called Bundēlī dialect spoken near Kalinjar by 236,200 people. A glance at it will show that it is Eastern Hindī and not Bundēlī. Words like *kahis*, *dihis*, *kīnhis* and many others do not belong to the latter. They are pure Eastern Hindī. Moreover, the dialect is more distinctly Baghēlī than even Tīrhārī. Not only is there the *h*-future but there is also the typical Baghēlī verbal suffix *tai*, as in *mar-gā-tai*, he had died, and *chalat-āwat-tai*, he was coming. Here the suffix has distinctly the force of the Hindī *thā*, a circumstance which we have also noticed as being sometimes the fact in Baghēlī, and showing us the connection between it and the Bundēlī *tō*, plural *tē*, which is always used in this sense.

As in Tīrhārī, there are several Bundēlī forms scattered through the specimen. Such are *oh-nē paṭh-wā*, he sent; *uṭhō*, he rose; *lar-kā-nē wahi-sē kahā*, the son said to him; *bāp-nē niutā kīn-hai*, the father has made a feast; *āō*, he came. It will be observed that when the Agent case with *nē* is used, the Eastern Hindī past tense in *is* is, as a rule, not used.

^{*} A list of words and of a few of the grammatical forms of the so-called Bundēlī of Banda will be found on p. 104 of the *District Gazetteer*.

[No. 31.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHĒLĪ (SO-CALLED BUNDĒLĪ) DIALECT.

(DISTRICT BANDA.)

एक मड़ई-के दुइ लरका रहै। छोट लरका अपने बाप-से कहिस कि बाप तैं मोरे हींसा-का माल मुहीं दै दे। तब व आपन माल उन दुनहुन लरकन-का बाँट दिहिस। बहुत दिन-माँ छोट लरका आपन बहुत धन पूँजी इकट्ठा कीन्हिस औ बहुत दूरी दुसरे मुलुक-माँ चलो-गा औ ह्याँ आपन बहुत धन फ़ैल-सूपी-माँ उड़ाइस। औ जब वा आपन बहुत धन खरिच कर डारिस तब वा देस-माँ बड़ा अकाल परा औ वा माँगै लाग। औ वा-देस-के एक रहीस-के पास जाय-कै ठिका। ओह-ने वह-का खेतन-माँ सुअरी चरावै-का पठवा। जित्ते सूअर चरत-रहैँ उन-हिन-से वा चाहत-रहै कि उन-के खिलका-से म-हूँ आपन पेट भर लेओ-करौँ। पै कोऊ मड़ई वही कुछ न द्यात-रहै। और जबे वह-का आपन सुरता आई तबे कहिस कि मोरे बाप-के कितन्यौ चाकर अस हैँ जौन प्याट भर खात-हैँ अउ मैँ भूखिन मरत-हौँ। मैँ अपने बाप-के पास जैहौँ अउ वह-से कहिहौँ कि बाप मैँ परमेसुर-की बे-मरजी-के किहे-हौँ अउ अब मैँ तोरे साम्हूँ रहैँ लाइक निआहूँ कि त्वार लरका कहाउँ। मुँह-का आपन नउकर कर-ले। वा उठो अउ अपने बाप-के ह्याँ-का चल दिहिस। जब वा अपने घर-के थोरी दूर पहुँचा तब वह-का बाप मिला अउ दया कर-कै दौर-कै वह-का अपने गरे-माँ लगाय लिहिस औ वह-का पुचकारिस। तब लरका-ने वहि-से कहा कि बाप मैँ परमेसुर-के बे-मरजी पाप कीन्होँ-हैँ और तोरे साम्हूँ अब मैँ या तरन-का निआहूँ कि त्वार लरका कहाउँ। पै वह-के बाप-ने अपने नौकर-से कहा कि नौक नौक ओढ़ना लै आव औ यह-का पहिराव और येह-के हाथ-माँ मुँदरी पहिराय दे और येह-के पाँव-माँ जूता पहिराय-दे। चला खई पी और खुसी मनई काहे-से कि म्वार लरका मर-गा-तै औ खोय-गा-तै तीन अब फिर मिला-है औ फिर जौ उठा-है। तब सब जने खुसी करैँ लाग॥

वही बीच-माँ वह-का बड़ा लरका खेतन-से चला आवत-तै। वोह-ने गावैँ बजावैँ कै अवाज सुनी औ एक नौकर-का बुलाय-कै पूँछिस कि का

हुइ रह-है । नौकर कहा कि त्वार भाई आवा-है और तोरे बाप-ने निउता कौन-है काहे कि वा अच्छी तरन-से आय गा-है । बड़ा लरका या मुन-कै रिसान कि मैं घरे न जेहौं । तब वह-का बाप घर-से निकर आवा औ वह-कै खुसा-मत किहिस । तब वा अपने बाप-से जवाब दीन्हिस कि देख मैं बरिस दिन-से तोर सेवा करत-रह्यौं औ तोर कहा मानत रह्यौं । इतन्यौ पर तैं मुँह-का एक छेरी-का बच्चातक न दिहे कि मैं वह-का लै-कै अपने साथिन-के साथ खुसी मनौल्यौं । पै जबै-से या तोर लरका आओ जेहि-ने तोरे बहुत माल-का पतुरियन-से खवाय लौन्हिस तैं वहि-के खातिर निउता कौन्हे हा । तब बाप-ने वहि-से कहा कि बेटा तैं तौ मोरे साथ हर-दम रहत-हा । जो कुछ मोरे पास है सब तोर आय । हम-का या उचित रहै कि हम सब जने खुसी मनावन औ अनन्द करन काहे कि तोर भाई मर-गा-तै तौन जी उठा और खोय-गा-तै तौन मिल-गा॥

[No. 31.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (SO-CALLED BUNDĒLĪ) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

Ēk marai-kē dui lar^akā rahaĩ. Chhwāt lar^akā ap^anē bāp-sē
One man-of two sons were. The-younger son his-own father-to
 kahis ki, 'bāp, tai mōrē hīsā-kā māl muhĩ dāĩ-dē.' Tab
said that, 'father, thou my share-of property me-to give-away.' Then
 wa āpan māl un dun^ahun lar^akan-kā bāt dihis. Bahut
he his-own property those both sons-to dividing gave. Many
 din-mā chhwāt lar^akā āpan bahut dhan pūji ikaṭṭhā-kinhis
days-in the-younger son his-own much property substance put-together
 au bahut dūri dus^arē muluk-mā chalō-gā, au hwā āpan
and very distant foreign land-into went-away, and there his-own
 bahut dhan phail-sūpī-mā urāis. Au jab wā āpan bahut
much fortune debauchery-in wasted. And when he his-own much
 dhan kharich-kar-dāris, tab wā dēs-mā barā akāl parā,
fortune spent, then that country-in a-great famine fell,
 au wā māgāĩ lāg. Au wā dēs-kē ēk rahis-kē pās
and he to-beg began. And that country-of one gentleman-of near
 jāy-kāĩ tikā. Oh-nē wah-kā khētan-mā suarī charāwē-kā paṭh^awā.
going he-stayed. Him-by him fields-in swine feeding-for it-was-sent.
 Jittē sūar charat-rahaĩ, un^ahin-sē wā chāhat-rahai ki, 'un-kē
As-many swine were-grazing, them-from he desired that, 'their
 chhil^akā-sē ma-hū āpan pēt bhar-lēō-karaũ,' pai kōū marai
husks-with I-too my-own stomach may-keep-filling,' but any man
 wahī kuchh na dyāt-rahai. Aur jabai wah-kā āpan sur^atā āi
to-him any-thing not used-to-give. And when him-to his recollection came
 tabai kahis ki, 'mōrē bāp-kē kit^anyau chākar as hai
then he-said that, 'my father-of how-many servants such are
 jaun pyāt-bhar khāt-hē, aū māi bhūkhin marat-haũ. Māi
who belly-full eat, and I from-hunger am-dying. I
 ap^anē bāp-kē pās jaihaũ aū wah-sē kahihaũ ki, "bāp, māi
my-own father-of near will-go and him-to I-will-say that, "father, I
 Par^amēsur-kī bē-mar^ajī-kē kihē-haũ aū ab māi tōrē sām^ahū
God-of disobedience have-done and now I thee before

rahāī laik niāhū ki twār lar^akā kahāū. Mūh-kā āpan
to-live worthy not-am that thy son I-may-be-called. Me thy-own
 naūkar kar-lē.” Wā uṭhō aū ap^anē bāp-kē hyā-kā chal-dihis. Jab
servant make.” He arose and his-own father-of near-to set-out. When
 wā ap^anē ghar-kē thōri-dūr pahūchā tab wah-kā bāp
he his-own house-of (within-)little-distance arrived then his father
 milā aū dayā kar-kāī daur-kāī wah-kā ap^anē garē-mā
met-him and compassion doing running him his-own neck-on
 lagāy-lihis, au wah-kā puch^akāris. Tab lar^akā-nē wahi-sē kahā
applied, and him caressed. Then the-son-by him-to it-was-said
 ki, ‘bāp, maī Par^amēs^aur-kē bē-mar^ajī pāp kīnhyō-haī aur tōrē
that, ‘father, I God-of disobedience sin have-done and thee
 sām^ahū; ab maī yā taran-kā niāhū ki twār lar^akā kahāū.’
before; now I this sort-of not-am that thy son I-may-be-called.’
 Pai wah-kē bāp-nē ap^anē naukar kahā ki, ‘nīk nīk
But his father-by his-own servants it-was-said that, ‘good good
 or^ah^anā lāī-āw au yah-kā pahirāw; aur yeh-kē hāth-mā
wrapper bring and this-one-on put; and this-one-of hand-on
 mūd^arī pahirāy-dē, aur yeh-kē pāw-mā jūtā pahirāy-dē. Chalā,
ring put-on, and this-one-of feet-on shoes put-on. Let-us-go,
 khāī pī aur khusī manāī; kāhē-sē ki mwār
let-us-eat let-us-drink and rejoicing celebrate; because that my
 lar^akā mar-gā-tai au khōy-gā-tai; taun ab phir milā-hai,
son dead-gone-was and lost-gone-was; he now again has-been-found,
 au phir jī uṭhā-hai.’ Tab sab janē khusī karāī lāg.
and again alive has-arisen.’ Then all persons rejoicing to-make began.
 Wahī bīch-mā wah-kā barā lar^akā khēten-sē chalā-āwat-tai. Woh-nē
That interval-in his elder son fields-from was-coming. Him-by
 gāwāī bajāwāī-kāī awāj sunī au ēk naukar-kā bulāy-kāī pūchhis
singing dancing-of sound was-heard and one servant calling he-asked
 ki, ‘kā hui-rahā-hai?’ Naukar kahā ki, ‘twār bhāī
that, ‘what is-being-done?’ The-servant said that, ‘thy brother
 āwā-hai; au tōrē bāp-nē niutā kīn-hai, kāhē-ki wā achchhī
come-is; and thy father-by feast made-is, because he good
 taran-sē āy-gā-hai.’ Barā lar^akā yā sun-kāī risān ki, ‘maī
way-with has-come.’ The-elder son this hearing grew-angry that, ‘I
 gharai na jaihaū.’ Tab wah-kā bāp ghar-sē nikar-āwā au
house-to not will-go.’ Then his father house-from came-out and
 wah-kāī khusāmat kihis. Tab wā ap^anē bāp-sē jāwāb dīnhis ki,
his coaxing did. Then he his-own father-to answer gave that,
 ‘dēkh, maī baris-din-sē tōr sēwā karat-rah^ayō au tōr kahā
‘see, I years-since thy service have-been-doing and thy words

mānat-rahyaũ; it^anyau-par taĩ mũh-kā ēk chhērī-kā bachchā
have-been-obeying; this-much-on-even thou me-to one she-goat-of young-one
 tak na dihē ki maĩ wah-kā lāĩ-kāĩ ap^anē sāthin-kē sāth
even not gavest that I that taking my-own companions-of with
 khusī manautyaũ; pai jabai-sē yā tōr lar^akā āō jehi-nē
rejoicing might-have-celebrated; but as-even this thy son came whom-by
 tōrē bahut māl-kā paturīyan-sē khawāy-līnhis, taĩ wahi-kē khātīr
thy much fortune harlots-by was-caused-to-be-eaten, thou him-of sake-for
 niutā kīnhē-hā.' Tab bāp-nē wahi-sē kahā ki, 'bētā, taĩ, tau,
feast hast-made.' Then the-father-by him-to was-said that, 'son, thou, verily,
 mōrē sāth har-dam rahat-hā; jō-kuchh mōrē pās hai sab tōr
me with every-moment livest; what-ever me-of near is all thine
 āy. Ham-kā yā uchit rahai ki ham sab janē khusī manāwan
is. Us-to this proper was that we all persons rejoicing may-make
 au anand karan, kāhē ki tōr bhāī mar-gā-tai, taun
and happiness may-do, because that thy brother dead-gone-was, he
 jī uṭhā; aur khōy-gā-tai, taun mil-gā.'
alive arose; and lost-gone-was, he found-went.'

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (SO-CALLED BUNDĒLĪ) DIALECT.

(DISTRICT BANDA.)

SPECIMEN II.

Āṭh nau din bhayē mōr bhāi Bams-Gōpāl wa ghar-kī mihariyā
Eight nine days became my brother Bams-Gōpāl and house-of women
 Pirāg nahāy chālī-gaī rahai. Mañ ghar-māñ akēl rahū.
Allahābād to-bathe gone-away had. I house-in alone was.
 Parō Buddh-ke dinā dupahar-kā mañ chārā lēn
The-day-before-yesterday Wednesday-of day noon-at I grass to-take
 hār chālā-gawā-rahū. Duwārā-māñ* Rām Sahāy ap^{nē} sālā-kō
field had-gone. In-the-verandah Rām Sahāy my-own brother-in-law
 jeh^{kī} umir āṭh yā nau baras-kī huī baiṭhār-gawā-rahū. Thōṛī-dēr-māñ
whose age eight or nine years-of may-be I-had-caused-to-sit. In-a-short-time
 jab mañ chārā lē-kai ghar āiṭ tau laṛkā duwārē-māñ nā rahai.
when I grass taking house-to came then the-boy verandah-in not was.
 Kāsī Bāmhan mōrē bhītar-sē nik^{rat}-chalā-āwat-rahai. Mañ bōjh
Kāsī Brāhman my house-of-inside-from was-coming-out. I bundle
 chārā-kā nāwai-kā-kīn tau Kāsī bhāg-gā. Mañ
grass-of began-to-throw-down(-before-the-cattle) then Kāsī ran-away. I
 hallā-kīn ki 'Kāsī mōrē bhītar-sē nikar-kāi bhāgā-jāt-hai.'
raised-a-cry that 'Kāsī my house-of-inside-from coming-out is-running-away.'
 Muṛwā Chamār wa Babbū Kāyath ghar-sē nik^{sat} Kāsī-kā
Muṛwā shoe-maker and Babbū writer house-from coming-out Kāsī
 dīkh-hāin. Aur bahut ād^{mī} jamā-huy-gayē. Jab mañ bhītar ghar-kē
have-seen. And many men assembled. When I inside house-of
 gaū dīkh-tai ar^{wā}-māñ das rupaiyā aur āṭh ānā, jaun
went I-saw in-the-earthen-pot ten rupees and eight annas, which
 dharē-rahē, nā milai. Tab jānā ki Kāsī rupaiā churāy-lai-gawā.
I-had-kept, not is-found. Then I-knew that Kāsī rupees stole-away.
 Jab mañ hār gawā-rah tab duārē-kī sākar lagāy-gawā-rah.
When I fields-to had-gone then door-of chain had-applied.
 Sākar khōl-ke Kāsī bhītar ghar-ke ghusā au rupaiā churāyē-hai.
The-chain opening Kāsī inside house-of entered and rupees has-stolen.

* By 'duwārā' is not meant, as is generally supposed, the front of the house. In the phraseology of the village people 'duwārā' is that room of the house which is close to the chief entrance. Some call the 'osārā' or 'verandah' of the house 'duwārā'.

Kāl sājhi-biriyā mōr bhāi Pirāg-sē āwā. Tab āj
Yesterday in-the-evening my brother Allahabad-from came. Then to-day
 rapat-kā āwā-hū. Mōr dāwā rupaiā churānē-kā Kāsī-par
report-for I-have-come. My petition rupees to-steal Kāsī-on (against)
 ai. Tah'kikāt chāhat-hū. Jō likhāwā sunā ; mōr bayān
is. Inquiries I-want. What I-have-caused-to-write I-heard ; my deposition
 hai.
it-is.

GAHŌRĀ.

Omitting the tract along the south bank of the River Jamna, the dialect spoken in the eastern portion of the district of Banda, as far as the River Bagain, is called Gahōrā. It closely resembles Tirhārī except that the vocabulary (*e.g.* words like *dyārā*, wealth) has a greater flavour of Bundēlī. A few sentences of the version of the Parable of the Prodigal Son will be a sufficient specimen. Note the instrumental *bhūkhen*, by hunger. The dialect is reported to be spoken by 243,400 people. Sub-dialects of it are called Pathā and Antar Pathā spoken in the south-east and south centre of the district, respectively.

[No. 32.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (GAHŌRĀ BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनौ मड़ई-के दुइ लरिका रहै। उइँ लरिका अपने बाप-से कहिन कि अरे बाप तैं हमरे हीँसा कै जजाति हम-का बाँट दे। तबै बाप आपन जजाति दोनहुँन लरिकन-का बाँट दिहिस। औ थोरे दिनन-माँ चुनकउना बेटौना सब द्वारा बाँटुर कै लिहिस औ बहुत दूरी परदास-का निकारि गा औ हुआँ आपन सब रुपिया कुकरम-माँ खरिच-कै डाइस। औ सब रुपिया वहि-का खरिच होइ गा औ वा मुलुक-माँ बहुत बड़ा दुर-दिन पड़ा औ वहि-का रोजीना-के खरिच-कै तंगई होयँ लाग। तबै वा मुलुक-के एक रहय्या-से जाय-कै मिला जौन वहि-का अपने ख्यातन-माँ सुअरिन चरावैँ-का पठवाय दिहिस। अब वह लरिका वहू बूसी-का खाय-कै दिन काटैँ लाग जेहि-का सुअरी खाती-हे। पै कोज मड़ई वही न दीन। जबै वहि-कर अकिल ठिकाने भै तबै वा अपने मन-मा कहैँ लाग कि द्याखी तो मोरे बाप-के बहुतेरे नौकरिहन-का यत्ता मिलत-है कि उइँ नौकी तरन खात-है औ कुछ बचाय ल्यात-है। हाय मैँ भूखेन मरत-हौँ। अब चलि-कै अपने बाप-के लगे जइहौँ औ वहि-से कइहौँ कि अरे बाप मैँ दइउ-के खिलाफ औ तोरे आगे अपराध किछीँ औ मैँ या लाइक नइआहूँ कि त्वार बेटवा बाजौँ। मोहिँ-का अपने अउर मजूरन-की नई राखि ले ॥

[No. 33.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (GAHĪRĀ BROKEN) DIALECT.

(DISTRICT BANDA.)

TRANSLITERATION AND TRANSLATION.

'Kaunau marai-kē dui larikā rahaĩ. Uĩ larikā ap^{nē} bāp-sē
A-certain man-of two sons were. Those sons their-own father-to
 kahin ki, 'arē bāp, tai ham^{rē} hīsā-kāĩ jajāti ham-kā bāt
said that, 'O father, thou our share-of property us-to dividing
 dē.' Tabai bāp āpan jajāti don^{hūn} larikan-kā bāt dihis.
give.' Then the-father his-own property both sons-to dividing gave.
 Au thōrē dinan-mā chun^{kaunā} betaunā sab dyārā bāt^{ur}-kāĩ-lihis,
And a-few days-in the-younger son all property collected,
 au bahut dūri par-dyās-kā nikari-gā. Au huā āpan sab
and a-very distant foreign-country-to went-away. And there his-own all
 rupiyā ku-karam-mā kharich-kāĩ-dāis. Au sab rupiyā wahi-kā
rupees evil-conduct-in spent. And all rupees him-to
 kharich-hoi-gā, au wā muluk-mā bahut bara dur-din parā. Au
was-spent, and that country-in very great famine fell. And
 wahi-kā rōjinā-kē kharich-kāĩ taṅgai hōyē lāg. Tabai wā muluk-kē
him-to daily expenses-of want to-be began. Then that country-of
 ēk rahayyā-sē jāy-kāĩ milā, jaun wahi-kā ap^{nē} khyātan-mā suarin
one inhabitant-to going he-met, who him his-own fields-in swine
 charāwāĩ-kā path^{wāy}-dihis. Ab wah larikā wahū būsī-kā khāy-kāĩ
feeding-for sent. Now that son those-very husks eating
 din kāṭāĩ lāg jehi-kā suari khātī-hē. Pai kōu marai wahau
days to-spend began which the-swine eating-were. But any man that-too
 na dīn. Jabai wahi-kar akil ṭhikānē bhai tabai wā ap^{nē}
not gave. When his senses right became then he his-own
 man-mā kahāĩ lāg ki, 'dyākhau, tau, mōrē bāp-kē bahutērē
mind-in to-say began that, 'see, verily, my father-of many
 naukarihan-kā yattā milat-hai ki uĩ nīkī-taran khāt-haĩ, au
servants-to so-much is-given that they in-a-good-way eat, and
 kuchhu bachāy-lyāt-haĩ. Hāy! māĩ bhūkhen marat-haũ. Ab
something save. Alas! I hunger-from am-dying. Now
 chali-kāĩ ap^{nē} bāp-kē lagē jāihaũ au wahi-sē, kaīhaũ ki,
going my-own father-of near I-will-go and him-to I-will-say that,

“arē bāp, maĩ Daĩu-kē khilāph au tōrē āgē ap^arādh kihyō
 “O father, I God-of against and thee before sin did
 au maĩ yā lāik naiāhũ ki twār bet^awā bājaũ. Mohĩ-kā
 and I this-for worthy not-am that thy son I-may-be-called. Me
 ap^anē aür majūran-kī nāi rākhi-lē.”
 thy-own other labourers-of like keep.”

JŪRAR.

This is another dialect of the district of Banda, spoken by 114,500 people between the rivers Ken and Bagain. Sub-dialects of it are Kuṇḍri (there is also a Bundēli Kuṇḍri of Hamirpur) spoken in the north-western border of the district, Bagrāwal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundēli forms than either Gahōrā or Tirhārī, but not so much as the so-called Bundēli spoken near Kalinjar. An example of Bundēli occurs in the second sentence of the specimen *jīnhan-nē kahō*, who said; while, in the very next sentence, we have the Baghēli *dīnhesi* he gave. We also meet the Baghēli suffix *taī* in *gā-taī*, he had gone. Here, as pointed out above, it is the equivalent of the Hindī *thā* and of the Bundēli *tō*. In one instance *rahaīyā-nē paṭhai dīnhesi*, the inhabitant sent, we have the case of the Agent used with a Baghēli past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son.

[No. 34.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (JŪRAR BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनेउ मँडई-के दुइ बेटवा रहैँ । जिन्हन-ने अपने बाप-से कहो कि अरे बाप मोरे हीँसा-का ड्यारा मोहीं दै-दे । तब बाप आपन ड्यारा लड़कन-का बाँटि दीन्हैसि । थोड़े दिनन-मा छोट बेटवा अपने हीँसा-का सब ड्यारा डाँड़ो बाँटुर कर-के बहुत दूरी परदेसै निकरि-गा । वहाँ जाय-कै सब आपन ड्यारा पतुरिया-बाजौ-माँ उठाय-डारैसि । जब सब वहि-का रुपया उठि-गा और जौने द्यासै गा-तै ह्याँ बड़ा भारी अकाल परि-गा और वहि-का रोज-के खाँय खरिच-कै तंगई होइ लागि तब वा वा द्यास-के एक रहैया-के ह्याँ गा । वा रहैया-ने अपने खेतन-माँ सोरी चरावैँ-का पठै दीन्हैसि । तब वा लरिका वा बूसी-का खाय-कै दिन काटैँ लाग जौनि सोरी खाती-रहैँ । फिर कुछ दिनन-माँ वहि-का कोऊ वा बूसि-उ न देइँ लाग ॥

[No. 34.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (JŪRAR BROKEN) DIALECT.

(DISTRICT BANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kauneu māṛai-kē dui beṭwā rahaĩ; jinhan-nē ap'nē bāp-sē
A-certain man-of two sons were; whom-by their-own father-to
 kahō ki, 'arē bāp, mōrē hīsā-kā dyārā mohĩ dāĩ-dē.'
it-was-said that, 'O father, my share-of property me-to give-away.'
 Tab bāp āpan dyārā laṛkan-kā bāṭi dīnhesi. Thorē
Then the-father his-own property sons-to dividing gave. A-few
 dinan-mā chhwāt beṭwā ap'nē hīsā-kā sab dyārā-dāĩ bāṭur-kar-ke
days-in the-younger son his-own share-of all property putting-together
 bahut dūri par-dēsai nikari-gā. Wahā jāy-kāĩ sab āpan
very distant foreign-country-to went-out. There going all his-own
 dyārā paturiyā-bāzī-mā ūṭhāy-dāresi. Jab sab wahi-kā rup'ya
fortune harlotry-in he-squandered. When all his money
 ūṭhi-gā, aur jaunē dyāsai gā-tai, hwā barā bhārī
had-been-spent, and what country-to he-had-gone, there a-very great
 akāl pari-gā aur wahi-kā rōj-kē khāy-kharich-kāĩ taṅgaĩ hoi
famine fell and him-to daily food-expenses-of want to-be
 lāgi, tab wā wā dyās-kē ēk rahaiyā-kē hyā gā. Wā
began, then he that country-of one inhabitant-of near went. That
 rahaiyā-nē ap'nē khētan-mā sōri charāwē-kā paṭhai-dīnhesi. Tab
inhabitant-by his-own fields-in swine to-feed he-was-sent. Then
 wā larikā wā būsī-kā khāy-kāĩ din kātāĩ lāg jauni sōri
that son those husks eating days to-pass began which the-swine
 khāti-rahaĩ. Phir kuchh dinan-mā wahi-kā kōū wā būsī-u na
used-to-eat. Again some days-in him-to anybody those husks-even not
 dēĩ lāg.
to-give began.

BANĀPHARĪ.

The Banāphars are a Rajput tribe whose modern home centres round the city of Mahoba. The celebrated heroes Alhā and Udāl, whose exploits form the subject of an important epic sung over the greater part of Hindōstān, were Banāphars and served Parmāl or Paramarddi, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhand Agency. The dialect spoken in this part of the country is hence known as Banāpharī or Banparī. The specimens of Banāpharī received from Hamirpur are in a form of Eastern Hindī, resembling the dialects of Banda. They show more traces of the influence of Bundēli, and that is all. In the rest of the district of Hamirpur the language is Bundēli. Banāpharī is also spoken in the western portion of the Baghelkhand Agency and here and in the north of the Bundelkhand Agency, it is no longer Eastern Hindī corrupted by Bundēli, but is Bundēli corrupted by Eastern Hindī.

In the Bundelkhand Agency, Banāpharī is spoken in the Chandla Pargana of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, in the Jagirs of Naigawan Rebai, Gaurihar and Beri, and in the States of Ajaigarh and Baoni. In the Baghelkhand Agency it is spoken in the western parts of the Nagode and Maihar States. In the rest of these two States the language is pure Baghēli.

A grammar of Bundēli was published by Major Leech in the Journal of the Asiatic Society of Bengal,¹ in which he states clearly that Banāpharī is a corrupt form of that language.

It is quite unnecessary to give a full specimen of the Hamirpur Banāpharī. It only differs from Gahōrā in being more strongly impregnated with Bundēli. It will suffice to give the first few sentences of the Parable of the Prodigal Son, as received from the district. It will be seen that in the conjugation of the verb, Baghēli and Bundēli forms seem to be used at caprice. In one instance, we note an irregular Baghēli form, viz., *kahesu*, instead of *kahesi*, he said. Before this word, the subject, *chhuṭwā-nē*, has been put in the Case of the Agent. So also, before *dinhesi* 'he' is translated by the oblique form *uĩ*, instead of by the direct form *wā*. Again, instead of *dhan*, we have *dhanu*. Other instances of Bundēli, more or less corrupt, are *tehi-nē paṭh-wā*, he sent; *chāh-tē-tō*, he was wishing; *dyāt-na-tē*, they were not giving.

The number of speakers of Banāpharī is reported to be as follows :—

Hamirpur, (Eastern Hindī)	5,000
Bundelkhand Agency, (Bundēli)	245,400
Baghelkhand Agency, (Bundēli)	90,000
TOTAL	<u>340,400</u>

Examples of Bundēli-Banāpharī will be considered when dealing with the Bundēli dialect.

¹ J. A. S. B., Vol. xii, 1843, pp. 1086 and ff.

[No. 35.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (BANĀPHARĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

फलनवाँ मड़ई-के दुई लरिका हैं । वह-माँ-ते छुटवा-ने नाना-से कहेसु
 कि जमा-माँ-ते म्बार हीसा दइ देइ । तब उइँ आपन जमा बाँट दीनेसि ।
 बहुत दिन नहीं गै-अहीं कि छाट लरिका बहुत यकठया करि-के परद्यासे
 चला-गा-हन लुच्चाँव-माँ परि-गा । बहुत दिन लगाइस अउ आपन धनु
 बहाइ दीनेसि । जब वा सब कुछ खोय चुको तब उइँ द्यास-माँ बड़ा
 अकाल परा अउ वा कँगला हुय-गा । वा हुँवाँ जाय-के वा द्यास-माँ याकन-के
 घर-माँ रहै लाग । तेहि-ने वह-का अपने ख्यातन-माँ सुवरी चरावै-का
 पठवा । अउ वा छँहिन-तेँ ज्यह-का सुवरी खात-रहैँ आपन प्याट भरैँ
 चाहत-तो । अउ वहि-का कोऊ कुछ द्यात न-ते ॥

[No. 35.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (BANĀPHARĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

TRANSLITERATION AND TRANSLATION.

Phalan^awā marai-kē dui larikā hē. Wah-mā-tē chhut^awā-nē
A-certain man-of two sons were. Them-in-from the-younger-by
 nānā-sē kahesu ki, 'jamā-mā-tē mwār hīsā dai-dēi.' Tab
father-to it-was-said that, 'property-in-from my share give-away.' Then
 uī āpan jamā bāt-dinesi. Bahut din nahī gai-ahī ki
he his-own substance dividing-gave. Many days not gone-were that
 chhwāt larikā bahut yak-thayā-kari-kē par-dyāsē chalā-gā-han.
the-younger son much putting-together a-foreign-land-to went-away.
 Luchchāw-mā pari-gā. Bahut din lagāis aū āpan dhanu
Wickedness-in he-fell. Many days spent and his-own fortune
 bahāi-dinesi. Jab wā sab-kuchh khōy-chukō tab uī dyās-mā
he-caused-to-flow-away. When he all-things had-lost then that country-in
 barā akāl parā aū wā kāng^alā huy-gā. Wā hūwā jāy-ke wā
a-great famine fell and he indigent became. He there going that
 dyās-mā yākan-kē ghar-mā rahāi lāg. Tehi-nē wah-kā ap^anē
country-in one-person-of house-in to-live began. That-one-by him his-own
 khyātan-mā suwari charāwāi-kā paṭh^awā. Aū wā chhēhin-tē jyah-kā
fields-in swine to feed it-was-sent. And those husks-with which
 suwari khāt-rahāi āpan pyāt bharāi chāhat-tō. Aū wahi-kā
swine used-to-eat his-own belly to-fill he-wishing-was. And him-to
 kōū kuchh dyāt-na-tē.
anybody anything used-not-to-give.

GŌḌWĀNĪ OR MAṆḌLĀHĀ.

The district of Mandla was the original head-quarters of Garhā Maṇḍalā, one of the four Gōṇḍ kingdoms of the present Central Provinces, which in ancient times were grouped together under the name of Gōṇḍ-wānā. In the sixteenth century, Sangrām Sā, the forty-eighth Rājā of the Gōṇḍ line of Garhā-Maṇḍalā, issuing from the Mandla highlands, extended his dominions over fifty-two *garhs* or districts, comprising the country now known as Bhopal, Saugor, and Damoh on the Vindhyan plateau ; Hoshangabad, Narsinghpur, and Jabalpur in the Narbada valley ; and Mandla and Seoni in the Satpura highlands.¹ To the present day Gōṇḍ and Baigās form the larger part of the Mandla population. The total population of the district is according to the census of 1891 339,373, but of these, only 89,187 are returned as speaking the Gōṇḍī language. An equal number of Gōṇḍ are estimated to speak the ordinary Aryan language spoken by the other inhabitants. Omitting the dialect of the wandering Labhānās, estimated to be spoken by about a thousand people, and the languages spoken by foreigners, estimated at 186, the remainder of the population of Mandla District, *i.e.*, 249,000, speaks one uniform Aryan language, which is called by some 'Maṇḍlāhā,' or, more strictly spelt, 'Maṇḍ'lāhā,' but is locally known as 'Gōḍwānī,' strictly spelt, 'Gōḍ'wānī.'

Gōḍwānī is a form of Eastern Hindī. It is more nearly related to Baghēli, than to any other dialect of that language. That dialect is differentiated from the more northern Awadhī, by two prominent peculiarities, one being the frequent use of the enclitic word *taī* with the past tenses of verbs, and the other that the typical letter of the first person singular of the future tense is *h* and not, as in Awadhī, *b*. Of these two peculiarities, the dialect of Mandla, as shown by the two following specimens, is without the first, but has the second.

Immediately to the east of Mandla lies the district of Bilaspur, the local dialect of which is Chhattīsgarhī. As might be expected, there is a strong infusion of Chhattīsgarhī in Gōḍwānī, though the distinctive features of the former, such as the plural in *man*, are altogether wanting in it.

There are also a few traces of the Bundēli spoken immediately to the west.

The following are the principal points which may be noted in the specimens given below.

The sign of the Acc. Dat. is *kē*, and also, as in Chhattīsgarhī, *lā*. That of the locative is *mē*, which belongs really to Bundēli and not to Eastern Hindī. That of the Genitive is *kēr*, of which there does not appear to be either a feminine or an oblique form. Instead of the instrumental case in *an*, which we have noticed in other Eastern Hindī dialects, we find one in *ō*, as in *bhūkhō*, by hunger.

Amongst the pronouns, we may note *tōy*, you ; *ī-kar*, of this ; both *ū-kar* and *ō-kar*, of that ; and a genitive plural used as an oblique base in *un-kar-mē-sē*, from among them. For 'one's own,' we have both *apan* and *āpan*. None of these genitives seem to have any oblique form. 'What' is *kā*, with an oblique form *kāhin*. 'Anyone,' 'someone' is *kōi* or *kōhī*.

Amongst verbal forms, we may notice, *hū*, I am ; *hō*, you are ; *hai*, he is. These three are all Bundēli forms. An example of the present tense is *ḍārathū*, I am afraid, which

¹ See *Central Provinces Gazetteer*, p. lxiii.

is Chhattīsgarhī. For the future, we have the typical Baghēlī *jāhũ*, I will go, and, irregular, *kahũ*, I will say, and others. For the past, *ṭārō*, I disobeyed; *karē*, you made; *dīs*, he gave, and others. *Kare-hō*, I have done, is a perfect. The past participle ends in *e* as in Chhattīsgarhī. Thus *kare*, done, and *gaye*, gone. The infinitive, both direct and oblique ends in *an*, as in *kahan lagis*, he began to say; *khān-sē jyādā*, more than to eat. This also is Chhattīsgarhī. The sign of the conjunctive participle is *ke*. It is also sometimes *kēr*, as in *sun-kēr*, having heard; *dēkh-kēr*, having seen. This is an interesting example of the fact that, through all the Indo-Aryan vernaculars, the sign of the conjunctive participle is always related to one of the signs of the genitive.

SPECIMEN I.

कोई आदमी-केर दो लरका रहे । उन-कर-में-से नान लरका अपन दादा-से कहिस हे दादा सम्पत-में-से जो मोर हिसा हो मो-ला दो । तब ज अपन सम्पत उन-के बाँट दे-दीइस । बहुत दिन नहीं बीतिस कि लहुरा बेटा सब कुछ जमा-कर-के दूर मुलुक चल-दीइस और वहाँ लुचार्ड-में दिन काटने-से अपन सब सम्पत उड़ा-डालिस । जब ज जो कुछ रहे सब खर्च कर चुकिस तब ज मुलुक-में बड़ा अकाल परिस औ ज गरीब हो-गइस । और ज उस मुलुक-केर बसेरी मधे एक-के ठिगा जाय-के रहन लगिसि जोन ओ-ला अपन खेत-में सुवँर वो सोगरा चरावन भेजिस । और ज जोन सोगरा खात-रहे ज छिलटा-से अपन पेट भरन चाहत-रहे । और कोई ओ-ला कुछ नहीं देत-रहे । तब ओ-ला चेत भइस और ज कहन लगिस कि हमारे दादा-केर कितनो बनिहार-केर खान-से ज्यादा रोटी होवत-है और हम भूखों मरत-हूँ । हम उठ-के अपन दादा-के ठिगा जाहूँ और ओ-ला कहूँ हे दादा हम स्वर्ग-केर बिरुद्ध और तुम्हार आगू पाप करे-हों । हम फिर तुम्हार लरका कहवन-केर लैक नहीं हूँ । मो-ला आपन बनिहार मधे एक-केर बराबर कर-दे । तब ज आपन दादा-केर ठिगा जान लगिस । जब ज दूर-ही रहिस तब ज-कर दादा ओ-ला देख-के माया करिस और दौड़-कर-के ज-कर गाल-में चिपट कर-के चूमिस । लरका ओ-ला कहिस हे दादा हम स्वर्ग-केर बिरुद्ध और तुम्हार आगू पाप करे-हों और फिर तुम्हार लरका कहावन-केर लैक नहीं हों । तब ओ-कर दादा आपन बनिहार-से कहिस सब-से अच्छा कपड़ा निकार-के पहिरा दो और ज-कर हाथ-में मुट्ठी और पैर-में पनही पहिरा देओ और हम सब खाय पीई और खुसी करी कि ई हमार लरका मरिस-रहे फिर जीइस हेराय गइस-रहे फिर मिलिस ॥

ज-कर जेठ लरका खेत-में रहिस । और जब ज आवत-में घर-की नजौक पहुँचिस तब बाजा गाजा और नाच-केर गुल सुनिस । और ज आपन बर-

सियार मधे एक भन-के आपन ठिगा बुलाय-के बूमिस ई का है। ज ओ-ला कहिस तुम्हार भाई आइस-है। और तुम्हार दादा अच्छा-से अच्छा नेवता करिस ई-कर-लाने की ओ-ला साजो पाइस। पर ज गुस्सा भइस और भीतर जान नहीं चाहिस। ई-कर-लाने ज-कर दादा बाहर आय-के ओ-ला मनावन लगिस। ज आपन दादा-ला जबाब-दौइस की देख हम इतना बरस-से तुम्हार सेवा करत-रहों और कधी तुम्हार हुकुम नहीं टारों और तोय मो-ला कधी एक-ठौ-भी छेरी-केर पीला नहीं दियो कि हम आपन संग-केर संग खुशी करते। पर ई तुम्हार लरका जोन कसबिन-केर संग तुम्हार धन खाइस जब-भी ज आइस तब-ही उमदा नेवता करे। दादा ओ-ला कहिस हे बेटा तोय सब दिन हमार संग हो और जो कुछ हमार है सो तुम्हार है। पर खुसी और आनंद होय-के जरूर रहै की तुम्हार भाई मरिस-रहै फिर जीइस भुलाय गये-रहै फिर मिलिस-है ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (GŌḌWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-kēr dō lar^akā rahē. Un-kar-mē-sē nān lar^akā
A-certain man-of two sons were. Them-in-from the-younger son
 apan dādā-sē kahis, ‘hē dādā, sampat-mē-sē jō mōr hisā
his-own father-to said, ‘O father, property-in-from what my share
 hō, mō-lā dō.’ Tab ū apan sampat un-kē bāt dē-diis.
may-be, me-to give.’ Then he his-own property them-to dividing gave-away.
 Bahut din nahī bitis ki lahurā bētā sab kuchh jamā-kar-ke
Many days not passed that the-younger son all things collecting
 dūr muluk chal-diis, aur wuhā luchāi-mē din kāṭnē-sē
a-distant country-to went-away, and there debauchery-in days passing-by
 apan sab sampat urāy-dālis. Jab ū jō-kuchh rahē sab kharch-
his-own all fortune he-squandered. When he what-ever was all had-spent-
 kar-chukis, tab ū muluk-mē barā akāl paris aur ū garib
completely, then that country-in a-great famine fell and he poor
 hō-gais. Aur ū us muluk-kēr basērī madhē ēk-kē dhigā jāy-ke
became. And he that country-of inhabitants among one-of near going
 rahan lagisi, jōn ō-lā apan khēt-mē suwār wo sog^arā charāwan
to-live began, who him his-own fields-in swine and hogs to-feed
 bhējis. Aur ū jōn sog^arā khāt-rahē ū chhil^atā-sē apan pēt
sent. And he what the-swine used-to-eat those husks-with his-own belly
 bharan chāhat-rahē. Aur kōi ō-lā kuchh nahī dēt-rahē. Tab
to-fill was-wishing. And any-one him-to anything not used-to-give. Then
 ō-lā chēt bhaīs aur ū kahan lagis ki, ‘hamārē dādā-kēr
him-to senses became and he to-say began that, ‘my father-of
 kit^anō banihār-kēr khān-sē jyādā rōṭī hōwat-hai, aur ham
how-many field-labourers-of eating-than more bread becoming-is, and I
 bhūkhō marat-hū. Ham uṭh-ke apan dādā-kē dhigā jāhū aur
from-hunger dying-am. I arising my-own father-of near will-go and
 ō-lā kahū, ‘hē dādā, ham Swarg-kēr biruddh aur tumbār āgū
him-to I-will-say, ‘O father, I Heaven-of against and thee before
 pāp kare-hō. Ham phir tumbār lar^akā kah^awan-kēr laik nahī hū.
sin have-done. I again thy son to-be-called worthy not am.

Mō-lā āpan banihār madhē ēk-kēr barābar kar-dē.”” Tab ū
Me thy-own field-labourers among one-of equal make.”” Then he
 āpan dādā-kēr ḍhigā jān lagis. Jab ū dūr-hī rahis, tab
his-own father near to-go began. When he distant-even was, then
 ū-kar dādā ō-lā dēkh-ke māyā karis. Aur daur-kar-ke ū-kar gāl-mē
his father him seeing pity did. And running his cheek-on
 chipaṭ-kar-ke chūmis. Lar^akā ō-lā kahis, ‘hē dādā, ham Swarg-
sticking-himself kissed-him. The-son him-to said, ‘O father, I Heaven-
 kēr biruddh aur tumhār āgū pāp kare-hō. Aur phir tumhār lar^akā
of against and thee before sin have-done. And again thy son
 kahāwan-kēr laik nahī hō.’ Tab ō-kar dādā āpan banihār-sē
to-be-called worthy not am.’ Then his father his-own field-labourers-to
 kahis ‘sab-sē achchhā kap^arā nikār-ke pahirā-dō; aur ū-kar
said ‘all-than better clothes taking-out put-on-(him); and his
 hāth-mē mudrī aur pair-mē pan^ahī pahirā-dēō; aur ham sab khāy,
hand-on a-ring and feet-on shoes put-on; and we all may-eat,
 pīi, aur khusī karī, ki ī hamār lar^akā maris-rahai,
may-drink, and merriment may-make, that this my son died-had,
 phir jīis; herāy gais-rahai, phir milis.’
again came-to-life; lost gone-had, again was-found.’

Ū-kar jēth lar^akā khēt-mē rahis: aur jab ū āwat-mē ghar-kē
His elder son field-in was: and when he coming-in house-of
 najik pahūchis tab bājā-gājā aur nāch-kēr gul sunis. Aur ū
near arrived then music-et-cetera and dance-of noise he-heard. And he
 āpan bar^asiyār madhē ēk jhan-kē āpan ḍhigā bulāy-ke būjhis,
his-own field-labourers among one person his-own-self near calling enquired,
 ‘ī kā hai?’ Ū ō-lā kahis, ‘tumhār bhāī āis-hai, aur tumhār
‘this what is?’ He him-to said, ‘thy brother come-has, and thy
 dādā achchhā-sē achchhā new^atā karis, ī-kar-lānē kī ō-lā sājō pāis,’
father good-than good feast made, this-of-for that him well he-found.’
 Par ū gussā bhaīs aur bhītar jān nahī chāhis. Ī-kar-lānē ū-kar dādā
But he angry became and inside to-go not wished. This-of-for his father
 bāhar āy-ke ō-lā manāwan lagis. Ū āpan dādā-lā jabāb diis
outside coming him to-appease began. He his-own father-to answer gave
 kī, ‘dēkh! ham it^anā baras-sē tumhār sēwā karat-rahō aur kadhī
that, ‘see! I so-many years-from thy service doing-was and ever
 tumhār hukum nahī tārō, aur tōy mō-lā kadhī ēk-ṭhau bhī
thy orders not I-removed, and thou me-to ever one-single even
 chhērī-kēr pilā nahī diyō ki ham āpan saṅg-kēr saṅg khusī
gout-of young-one not gavest that I my-own companions-of with merriment
 karatē. Par ī tumhār lar^akā jōn kas^abin-kēr saṅg tumhār
might-hate-made. But this thy son who harlots-of in-company thy

dhan khāis jab-bhī ū āis tab-hī um'dā new'tā karē.
fortune ate-up when-even he came then-even good feast thou-madest.'

Dādā ō-lā kahis, 'hē bētā, tōy sab din hamār saṅg hō, aur
The-father him-to said, 'O son, thou all days me with art, and
 jō-kuchh hamār hai sō tumhār hai. Par khusī aur ānand hōy-kē
whatever mine is that thine is. But merriment and rejoicing making-for
 jarūr rahai kī tumhār bhāī maris-rahai, phir jūis; bhulāy
necessity was that thy brother died-had, again came-to-life; lost
 gaye-rahai, phir milis-hai.'
gone-was, again he-has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDÍ.

BAGHĒLĪ (Gōḍwānī) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN II.

कोई देश-में कोही बैपारी एक भारी तालुका-केर मालिक बन-कर ओ-में सुख चैन-से रहत-रहै। ओ-कर तीन-ठुन मीत रहै। ओ-में-से दुइ भन-ला खूब मोह करत-रहै और दुइ-भन-से तीसर मीत ओ-कर-से खूब मोह राखत रहै। और ओ ओ-ला तनक मोह करत-रहै। और ऐसन होत-रहै कि आँगू जब ओ-कर दुइ मीत बैपारी-केर भलाई और माया-में मगन होत-रहै तब तीसर मीत फिकर-में हुइ-के ऐसन बूझे कि मोर-से बैपारी काहिन काज गुस्सा भइस-है ॥

पछारी ऐसन भइस कि बैपारी कोनों बात-में राजा के ठिगा कसूर-में झुक गइस। तब राजा ओ-ला बोलाइस कि बैपारी मोर ठिगा आय-के ओ बात-केर जुबाब देय। ऐसन बात राजा-केर बैपारी सुन-कर खूब डराइस और सोचन लगिस कि असना दुख संकट में कसना कहूँ। मो-से बड़ा चूक भइस-है कैसे राजा-के आँगू मंतक रहै-ला परही और भगे-ला जुगत निह बनय। और राजा धरमी और न्याय-छनइया होही। तो मो-ला यह चूक-में बिना दुख सजा दये निह मानही। एक जुगत है जो मोर मीत हैं उनी-ला संग लै-जहूँ उन मोर न्याव के बीच-माँ बोलहीं। और राजा-से कहहीं कि राजा महाराज अब-की चूक-ला समोख ले। और मो-ला दुख सोच-से बचाहीं। तो कौन जाने राजा ओ-कर सुन लिय और मो-ला सजा भंप दवावे ॥

तब बैपारी अपन मीत-ला बोलाइस और ओ-ला ये हाल बताइस और हाथ जोरिस बिनती करिस कि भाई राजा कहाँ मोर संग चल और मोर तरफ-से राजा-से बिनती कर-के मोर जीव-ला बचाय ले। तब वह ओ-ला कहिस कि भाई यह तोर असल जुगत है। मैं राजा-के ठिगा तोर संग निह जाऊँ। मैं कौन मुँह लय-के जाहूँ और राजा-ला बिनती करहूँ। राजा मोर ऊपर गुस्सा निह करही। कसूर चूक-में तुही झुके-हस अकले तु-हीं जा मैं निह जाऊँ ॥

बैपारी यह गोठ सुन-के ज्यादा दुख-में बैहा घाईं हुय-के बिचारन लगिस हाय २ मैं कसना कहूँ मैं दूसर मीत-ला बोलाहूँ। ओ-कर भरोसा है वह मोर संग राजा कहाँ चलही। तब दूसर मीत-ला बोलाइस और ओ-कर दूसर मीत आइस और ओ-ला सब हाल बताइस। तब वा ओ-ला कहिस अच्छा है। मैं चलहूँ। मीत-केर गोठ बैपारी सुन-केर खुसी भइस और उन दोनों भन एकई संग उठ-के रौंग दीइन। जब माँव-के फटका ढिगा पहुँचिन तब बैपारी-केर संगी मीत ओ-ला कहन लगिस कि भाई अब मैं डरायूँ। राजा-के आंगू मैं काहिन बताहूँ। कहूँ राजा मोर गोठ सुन-के मो-ला गुस्सा होय। कहूँ मो-ला सजा दवावे। मैं घर-ला मुर-के जाहूँ। तोर संग निह जाऊँ। ऐसन बताय-के भग दीइस ॥

बैपारी जब असना देखिस तो अपन ऊपर साँस लेन लगिस और आह मारन लगिस कि हाय हाय जिन-ला मैं मीत जानत-रहों और खुसी और आनन्द-के दिन-में मो-से बड़ा प्रीत राखत-रहे अब दुख-में मो-ला छोड़ दीइन। भगन देव असना छलीन-ला। मोर एक मीत और है। ओ-ला बोलाये-ला मुस्किल है काहे-से कि ओ-ला मैं नीच जानत-रहों। ते-कर लये वह मोर सहाँव निह होही। मो-ला और कोई जुगत तो सूझ निह परै। मैं ओ-कर ढिगा जाहूँ। कहूँ मो-ला वह उदास और रोवत देख-केर ओ-कर मन घुट जाय और दया करय मोर बिनती-ला सुन लेय। तब ओ-कर ढिगा बैपारी गइस और सरमाय-के व आँखन-में आँसू भर-के कहिस ए प्यारे भाई दया कर-के मोर चूक-ला समोख ले। मोर असना हाल है। दया कर-के आव और राजा-से मोर पुकार कर-के मो-ला बचाय-ले। ओ-कर तीसर मीत दुख-केर बात सुन-के कहिस कि भाई तोर आये-से मो-ला बहुत खुसी भइस। मोर और तोर आँगू-के बात-ला जान-दे कोई बात-ला भय घोख। मैं सब दिन तोर ऊपर माया करत-रहों। अब मो-ला जहाँ लग बन परही तहाँ लग तोर भलाई करहूँ। राजा मोर चिन्हार है। सो वे दीई भन राजा ढिगा रौंग दीइन। और ओह राजा-से पुकार करिस। ओ-कर पुकार-ला राजा सुन लीइस। और बैपारी-ला अपन ढिगा बोलाइस। और सजा-केर बदली-माँ ओ-ला माया करिस ॥

[No. 37.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (GŌḍWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōi dēs-mē kōhī bāipārī ēk bhārī tālukā-kēr mālik
A-certain country-in a-certain merchant one great estate-of owner
 ban-kar ō-mē sukh chain-sē rahat-rahai. Ō-kar tin-ṭhun
having-become that-in pleasure ease-with used-to-live. Him-of three-persons
 mīt rahaĩ. Ō-mē-sē dui jhan-lā khūb mōh karat-rahai.
friends were. Them-in-from two persons-to well affection he-used-to-keep.
 Aur dui jhan-sē tīsar mīt ō-kar-sē khūb mōh
And the-two persons-than the-third friend him-with greater affection
 rākhāt-rahai. Aur ō ō-lā tanak mōh karat-rahai. Aur
used-to-keep. And he him-to but-little affection used-to-do. And
 aisan hōt-rahai ki, āgū jab ō-kar dui mīt bāipārī-kēr
so it-used-to-happen that, formerly when his two friends the-merchant-of
 bhalāi aur māyā-mē magan hōt-rahai, tab tīsar mīt phikar-mē
welfare and love-in plunged used-to-be, then the-third friend anxiety-in
 hui-ke aisan būjhe ki, 'mōr-sē bāipārī kāhin kāj gussā
becoming so thought that, 'me-with the-merchant what for angry
 bhaīs-hai?'
has-become?'

Pachhārī aisan bhaīs ki bāipārī kōnō bāt-mē Rājā-kē
Afterwards so it-happened that the-merchant some affair-in the-king-of
 dhigā kasūr-mē jhuk-gais. Tab Rājā ō-lā bolāis ki, 'bāipārī
near fault-in entangled-was. Then the-king him summoned that, 'the-merchant
 mōr dhigā āy-ke ō bāt-kēr jubāb dēy.' Aisan bāt Rājā-kēr
me near coming that thing-of answer may-give.' Such words the-king-of
 bāipārī sun-kar khūb darāis aur sōchan lagis ki,
the-merchant hearing very-much was-frightened and to-think began that,
 'as'nā dukh saṅkaṭ-mē kas'nā karū? Mō-sē barā chūk
'such trouble difficulty-in how am-I-to-act? Me-by a-great fault
 bhaīs-hai. Kaisē Rājā-kē āgū mantak rahāĩ-lā par'hī,
has-come-to-pass. How the-king-of before silent remaining-for will-it-fall,
 aur bhage-lā jugat nih banay. Aur Rājā dhar'mī aur
and fleeing-of means not is-to-be-arranged. And the-king pious and

nyāy-chhanaīyā hōhī. Tō mō-lā yah chūk-mē binā dukh sajā
justice-sifter will-be. Then me this fault-in without pain punishment
 daye nih mān^hī. Ēk jugat hai, jō mōr mīt haī
giving-out not he-will-listen-to-me. One means is, who my friends are
 unī-lā saṅg lāī-jāhū. Un mōr nyāw-kē bīch-mā bol^hī,
them with-(me) I-will-take. They my decision-of in will-speak,
 aur Rājā-sē kah^hī ki, “Rājā mah^arāj, ab-kī chūk-lā
and the-king-to will-say that, “King great-king, this-time-of fault
 samōkh-lē.” Aur mō-lā dukh sōch-sē bachāhī. Tō kaun jānē
excuse.” And me pain anxiety-from will-save. Then who knows
 Rājā ō-kar sun-lēy, aur mō-lā sajā jhamp
the-king his-(words) may-hear, and me the-punishment covering
 dawāwē.
may-cause-to-give.’

Tab bāipārī apan mīt-lā bolāis, aur ō-lā yē hāl batāis,
Then the-merchant his-own friend called, and him-to this affair showed,
 aur hāth jōris bin^atī karis ki, ‘bhāī, Rājā kahā mōr
and hands enfolded entreaties made that, ‘brother, the-king near me
 saṅg chal aur mōr taraph-sē Rājā-sē bin^atī kar-ke mōr jīw-lā
with go and my side-from the-king-to entreaties making my life
 bachāy-lē.’ Tab wah ō-lā kahis ki, ‘bhāī, yah tōr asal
save.’ Then he him-to said that, ‘brother, this thy real
 jugat hai. Maī Rājā-kē dhigā tōr saṅg nih jāū. Maī kaun
means is. I the-king-of near thee with not may-go. I what
 mūh lay-ke jāhū aur Rājā-lā bin^atī kar^hū. Rājā mōr
face taking shall-go and the-king-to entreaties shall-make. The-king me-of
 ūpar gussā nih kar^hī? Kasūr chūk-mē tu-hī jhuke-has; ak^alē
on anger not will-do? Fault failings-in thou-verily entangled-art; alone
 tuhī jā; maī nih jāū.
thou go; I not may-go.’

Bāipārī yah gōth sun-ke jyādā dukh-mē baihā ghāī
The-merchant this talk hearing greater anxiety-in senseless like
 huy-ke bichāran lagis. ‘Hāy, hāy, maī kas^anā-karū. Maī dūsar
becoming to-consider began. ‘Alas, alas, I how-may-do. I the-second
 mīt-lā bolāhū. Ō-kar bharōsā hai; wah mōr saṅg Rājā kahā
friend will-call. Him-of (my)-trust is; he me with the-king near
 chal^hī.’ Tab dūsar mīt-lā bolāis aur ō-kar dūsar mīt āis.
will-go.’ Then the-second friend he-called and his second friend came.
 Aur ō-lā sab hāl batāis. Tab wā ō-lā kahis,
And him-to the-whole account he-explained. Then he him-to said,
 ‘achchhā hai. Maī chal^hū.’ Mīt-kēr gōth bāipārī sun-kēr
‘well it-is. I shall-go.’ The-friend-of talk the-merchant hearing

khusī bhaīs, aur un dōnō jhan ēkai-saṅg uṭh-ke rīg-diin.
glad became, and those both persons (in-)one company arising started.
 Jab gāw-ke phat^akā dhigā pahūchin tab bālpārī-kēr saṅgi-mīt
When village-of gate near they-arrived then the-merchant-of fellow-friend
 ō-lā kahan lagis ki, 'bhāi, ab maī darāthū. Rājā-kē āgū
him-to to-say began that, 'brother, now I fear. The-king-of before
 maī kāhin batāhū? Kahū Rājā mōr gōth sun-ke mō-lā
I what will-explain? Perhaps the-king my talk hearing me-to
 gussā hōy, kahū mō-lā sajā dawāwē. Maī
angry may-become, perhaps me punishment he-may-cause-to-give. I
 ghar-lā mur-ke jāhū. Tōr saṅg nih jāū.' Aisan batāy-ke
house-to returning will-go. Thee with not I-may-go.' So having-explained
 bhag-diis.
he-ran-away.

Bālpārī jab as^anā dēkhis tō apan ūpar sās lēn lagis
The-merchant when thus he-saw then himself-of on sighs to-take began
 aur āh māran lagis ki, 'hāy, hāy, jin-lā maī mīt
and lamentations to-strike began that, 'alas, alas, whom I friend
 jānat-rahō aur khusī aur ānand-kē din-mē mō-sē barā prīt
used-to-consider and pleasure and happiness-of days-in with-me great affection
 rākhat-rahē, ab dukh-mē mō-lā chhōṛ-diin. Bhagan dēw as^anā
used-to-keep, now sorrow-in me they-forsook. To-flee-away let such
 chhalīn-lā. Mōr ēk mīt aur hai. Ō-lā bolāye-lā mus^akil hai,
impostors. My one friend another is. Him calling-for difficult is,
 kāhē-sē ki ō-lā maī nich jānat-rahō. Tē-kar laye wah mōr
because that him I low used-to-consider. That-of for he my
 sahāw nih hōhī. Mō-lā aur kōī jugat tō sūjh
helper not will-be. Me other any means indeed having-become-ridable
 nih parai. Maī ō-kar dhigā jāhū; kahū mō-lā wah udās aur
not falls. I him near will-go; perhaps me he sad and
 rōwat dēkh-kēr ō-kar man ghuṭ-jāy aur dayā karay, mōr bin^ati-lā
weeping seeing his mind may-melt and pity he-may-do, my entreaties
 sun-lēy.' Tab ō-kar dhigā bālpārī gaīs aur sar^amāy-ke
he-may-hear.' Then him-of near the-merchant went and being-ashamed
 wa ākhan-mē āsū bhar-ke kahis, 'ē pyārē bhāi, dayā kar-ke mōr
and eyes-in tears filling said, 'O dear brother, pity doing my
 chūk-lā samōkh-lē. Mōr as^anā hāl hai. Dayā-kar-ke āw aur Rājā-sē
fault forgive. My such condition is. Pity-doing come and the-king-to
 mōr pukār kar-ke mō-lā bachāy-lē.' Ō-kar tīsar mīt dukh-kēr
my entreaties making me save.' His third friend sorrow-of
 bāt sun-ke kahis ki, 'bhāi tōr āye-sē mō-lā bahut khusī
words hearing said that, 'brother thy coming-from me great happiness

bhaīs. Mōr aur tōr āgū-kē bāt-lā jān-dē. Kōi bāt-lā jhay ghōkh.
became. My and thy former things forget. Any thing do-not meditate-on.
 Maĩ sab din tōr ūpar māyā karat-rahō. Ab mō-lā jahā lag
I all days thee on affection used-to-do. Now me where up-to
 ban-parāhī, tahā lag tōr bhalāi karāhū. Rājā mōr chinhār
it-will-be-possible, there up-to thy good I-will-do. The-king my acquaintance
 hai.' Sō wē dōi jhan Rājā dhigā rīg-dīn. Aur oh Rājā-sē
is.' So those two persons the-king near started. And he the-king-to
 pukār karis. Ō-kar pukār-lā Rājā sun-līs. Aur bāipārī-lā
entreaties did. His entreaties the-king listened-to. And the-merchant
 apan dhigā bolāis. Aur saajā-kēr badāli-mā ō-lā māyā-karis.
himself-of near he-called. And punishment-of exchange-in him-to affection-did.

FREE TRANSLATION OF THE FOREGOING.

The tale of the Merchant and his three Friends. A friend in need is a friend indeed.

In a certain country there lived a merchant who became the owner of a great estate in which he dwelt in great ease and comfort. He had three friends to two of whom he showed great affection. The third loved him more than the other two, but the merchant felt less liking for him than for them. So much so was it that while the two friends enjoyed his welfare and his love, the third used to be filled with anxiety as to why the merchant was angry with him.

In course of time it happened that the merchant was accused of some fault before the king, and the king ordered him to be summoned to give an answer to the charge. When the merchant heard of the king's order, he was filled with fear, and began to think to himself, 'in such trouble and difficulty, what am I to do? I certainly have committed a great fault. How can I remain silent, without an answer to the charge, before the king? I have no means of running away. Moreover, the king is a pious man and a sifter of justice, and he will surely order me some severe punishment for this fault. I have only one means of escape. I will take my friends with me, and they shall address the king on my behalf and say, "Your Majesty, this time excuse the fault." In this way they will save me from trouble and anxiety, and who knows, perhaps the king may hear their words, and remit the punishment.'

Then the merchant sent for one of his friends, and, telling him of what was the matter, said to him with folded hands, 'Brother come with me to the king, and make entreaties to him on my behalf, so that my life may be saved.' Then the friend replied, 'Brother this is an affair which concerns you alone. I cannot go with you to the king. It would be impertinence for me to go with you, and to make entreaties to him. Will not the king be angry with me? It is you who have been accused, and you should go alone. I cannot go.'

When the merchant heard these words, he became as one senseless in his anxiety, and said to himself, 'alas, alas, what am I to do? I will send for my second friend. I have full trust in him. He will go with me to the king.' So he sent for the second friend, who came on the summons, and he explained to him at length the whole affair. Then said the second friend, 'very well, I will go with you.' The merchant became full of joy at

hearing these words, and the two got up and set out. But when they came near the gate of the village where the king lived, the friend who accompanied the merchant said to him, 'Brother, now I am getting afraid. What am I to explain to the king? Perhaps the king will get angry at what I say, and may order me to be punished. I am going back home. I can't go with you any further.' As soon as he had said these words he ran away.

When the merchant saw this, he began to sigh and lament for himself, saying, 'alas, alas, he whom I used to consider a friend, and who in the days of my prosperity used to show me so much affection, now, in the days of my trouble, has abandoned me. Let impostors like him run away. I have indeed one more friend, but it is difficult to send for him, for I used to lightly consider him. For this reason he will refuse to be my helper, but still I see no other resource. I will go to him myself. Perchance, when he sees me sad and weeping, his heart may melt, and he may show pity on me, and hear my entreaties.' Then the merchant went to his third friend, and with much shame and with his eyes full of tears thus addressed him, 'Dear brother, take pity on me and forgive me. My condition is such and such. For pity's sake come and make entreaties on my behalf to the king.' Then this third friend, when he had heard the tale of woe said, 'Brother, your coming here has made me very happy. Forget all that has happened between you and me. I used to love you all the time. I will now help you as far as I am able. The king is an acquaintance of mine.' So they both went to the king, and the friend made entreaties before him, to which the king paid heed. So he called up the merchant, and, instead of punishing him, showed him great affection.

From the District of Jabalpur 695,100 people are returned as speaking Baghēlī. The dialect is, however, only spoken in its purity in the north-east of the District. In the remaining area, it more and more approaches the Bundēlī of Panna, Damoh and Narsinghpur. There are a number of Kōls in the District, but they have abandoned their own language, and now speak the ordinary Baghēlī of their neighbours. They are included in the above figures. We have noticed the same fact in the Baghelkhand Agency. It will be sufficient to give the first few sentences of the Parable of the Prodigal Son as received from Jabalpur. The specimen does not come from the pure Baghēlī-speaking area, and is hence much mixed with Bundēlī. As examples of that language, we may quote the words *bhē*, they became; *rahaĩ*, they were, and past tenses in *ō*, such as *chukō*, he completed, and *parō*, it fell. Note, on the other hand, the typical Baghēlī expletive *taĩ*, in *rahō-taĩ*, he was. We also see the Eastern Hindī past tense in *is*, as, for example, *dīnhis*, which is also spelt *dīnhis'*, with the final *i* very slightly pronounced. Attention may also be drawn to the substitution of *m* for *v* in such words as *charāmāĩ*, for feeding. According to the *Central Provinces Gazetteer*, p. 175, the principal peculiarities of the local dialect are the elision of nearly all short vowels, and the substitution of *kh* for *sh* and of *s* for *ś*. The last two are, however, common to all the Eastern Hindī dialects.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ DIALECT, MIXED WITH BUNDĒLĪ.

(DISTRICT JABALPUR.)

कौनौ मनई-के दो लड़िका रहैं। उन-माँ-से छोटका लड़िका बाप से कहिस को बाप धन-माँ जौन हमार हीसा होय सो हम-का दै राखा। तब वा धन ओही बाँट दीन्हिस। बहुत दिन नहीं भे कि छोटका लड़िका सब कुछ जोर-के दूरी देस-माँ चला गा औ वहाँ लुचपन-माँ दिन बिताइ-के आपन धन उड़ाय दीन्हिस। जब वा सब उड़ाय चुको तब वा देस-माँ बड़ा अकाल परो औ वा कंगाल होइ-गा। औ वा जाइ-के वा देस-वालेन-के यहाँ-से एक-के यहाँ रहैं लाग और जौन ओही अपने खेत-माँ सुमर चरामै-का पठवाइस। और जौन फलियन-का सुमर खाइ-रहै तौने-माँ आपन पेट भरै-का चाहत रहो-तै। और ओही कोज कुछ ना देत रहै ॥

TRANSLITERATION AND TRANSLATION.

Kaunau	manai-kē	dō	laṛikā	rahaĩ.	Un-mā-sē	chhot ^a kā	laṛikā
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>son</i>
bāp-sē	kahis	kī,	'bāp	dhan-mā	jaun	hamār	hīsā
<i>the-father-to</i>	<i>said</i>	<i>that,</i>	<i>'father</i>	<i>property-in</i>	<i>what</i>	<i>my</i>	<i>share</i>
sō	ham-kā	dai-rākhā.'	Tab	wā	dhan	ōhī	bāṭ
<i>that</i>	<i>me-to</i>	<i>give-up.'</i>	<i>Then</i>	<i>he</i>	<i>property</i>	<i>him</i>	<i>dividing</i>
din	nahī	bhē	ki	chhot ^a kā	laṛikā	sab	kuchh
<i>days</i>	<i>not</i>	<i>became</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>things</i>
dēs-mā	chalā-gā.	Au	wahā	luceh ^a pan-mā	din	bitāi-ke	āpan
<i>country-into</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>debauchery-in</i>	<i>days</i>	<i>passing</i>	<i>his-own</i>
dhan	urāy-dinhis.	Jab	wā	sab	urāy	chukō	tab
<i>property</i>	<i>squandered.</i>	<i>When</i>	<i>he</i>	<i>all</i>	<i>wasted</i>	<i>had</i>	<i>then</i>
barā	akāl	parō	au	wā	kaṅgāl	hoi-gā.	Au
<i>great</i>	<i>famine</i>	<i>fell</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>became.</i>	<i>And</i>
dēs-wālen-kē	yahā-sē	ēk-kē	yahā	rahāĩ	lāg,	aur	jaun
<i>country-inhabitants-of</i>	<i>near-from</i>	<i>one-of</i>	<i>near</i>	<i>to-live</i>	<i>began,</i>	<i>and</i>	<i>who</i>

ap^anē khēt-mā̃ sumar charāmāī-kā paṭh^awāis. Aur jaun phaliyan-kā
his-own field-in swine feeding-for sent. And what husks
 sumar khāin-rahai taunē-mā̃ āpan pēt bharāī-kā chāhat rahō-tai.
the-swine used-to-eat those-with his-own belly filling-for he-wishing was.
 Aur ōhī kōū kuchh nā dēt-rahai.
And to-him any body anything not used-to-give.

THE BROKEN DIALECTS OF THE SOUTH.

MARĀRĪ, PŌWĀRĪ, KUMBHĀRĪ, AND ŌJHĪ.

The first three of these are tribal dialects spoken in Balaghat and Bhandara. They are merely broken forms of Baghēlī, mixed up with other languages spoken in the neighbourhood. These two districts form the meeting ground of Chhattīsgarhī, Baghēlī, Bundēlī, and Marāṭhī, to mention Aryan languages alone, and not considering the Dravidian languages which occupy the same tract. The three dialects above mentioned are in the main Baghēlī. In the same tract we have also Baigānī, a form of Chhattīsgarhī corrupted by Gōṇḍī, Lōdhī, which is Bundēlī corrupted by Marāṭhī, and Gowārī, which is Bundēlī in some places and Marāṭhī in others. Ōjhī is a corrupt form of Baghēlī spoken in the District of Chhindwara by the Ōjhās, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

Marārī is the dialect spoken by the Marārs. This is a gardening caste which is numerous over nearly the whole of the Central Provinces, but which appears in the greatest number in Balaghat. Its members are said to have two places of origin, the Berars and Northern India. Those of Balaghat appear to have come from the latter direction, and this is borne out by the curious irregularities of their jargon, which distinctly point to the languages of the Gangetic Doab. Marārī, as a dialect, is only reported from that district where it is said to be spoken by 52,700 people. It is found all over the District except in the Eastern *Tahsils* of Saletkri and Raigarh of which the main language is the Khaltāhī form of Chhattīsgarhī. It is, so far as its verbal inflections go, a form of Eastern Hindī, resembling the kind of Baghēlī spoken in Mandla. On the other hand, its nouns remind one of the Kanaujī of the east-centre of the Doab. Thus, the Nominative of strong nouns and adjectives, such as *chhōṭō*, little, *mōrō*, mine, ends in *ō*, and, as in Banda, while the Eastern Hindī Past Tense, with its third person singular in *is*, is used, the subject has the typical Western Hindī case of the Agent, with *nē*. Thus, *ṭurā-nē kahis*, the son said; *us-nē kahis*, he said. The *lā* in *mō-lā* is probably borrowed from Marāṭhī or Chhattīsgarhī. The *r* in *ap̄rō* is an evident attempt to pronounce the Marāṭhī *l*.

In the District of Balaghat, the most important language is Marāṭhī. It is a peculiar local dialect known as Marhētī, and is spoken by the lower classes over the whole district, except in the Northern *Parganas* of Mau, Paraswara, Sarekha, Bhīm Lat and Raigarh, and in the Eastern ones of Saletkri and Chauria. In the three last named *parganas*, all of which lie to the east of the District, the language is the Khaltāhī form of Chhattīsgarhī. In the North-Western *parganas* of Mau, Paraswara, and Sarekha, the Aryan languages are Marārī, Pōwārī, and Lōdhī. These three languages are also spoken over the whole of the Marāṭhī tract and Pōwārī, also, in Bhīm Lat. As stated above, the first two are forms of Baghēlī, and the third is a form of Bundēlī. The Dravidian Gōṇḍī is also spoken over nearly the whole district. Golarī, a Dravidian language, and Baigānī, a corrupt form of Chhattīsgarhī, are also spoken in various

isolated spots. Labhānī is also spoken in the north and east of the District. The following are the figures for these various languages and dialects :—

Language.	Dialect.	Dialect Total.	Language Total.
Eastern Hindi	Khaltāhī	88,300	
	Baigānī	1,000	
	Marārī	52,700	
	Pōwārī	41,300	
		<hr/>	183,300
Bundēli	Lōdhi		18,600
Labhānī . . . . .	. . . . .		590
Marāṭhī	Marhēṭī		93,700
Dravidian Languages . . . . .	. . . . .		77,700
Urdū and other languages . . . . .	. . . . .		4,441
			<hr/>
		TOTAL .	383,331

The first few sentences of the Marārī version of the Parable of the Prodigal Son are given as a specimen of that dialect.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (MARĀRĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

एक अदमी-के दो टुरा रहे ओ-को-से-में छोटी टुरा-ने अपने दाऊ-से कहिस है दाऊ धन-में-से जो मोरो हीसा है वो मो-ला दे-दे। तब उस-ने उन-ला अपनी धन बाँट देइस। खुब दिन नहीं भइस की छोटी टुरा सब कछु जमा कर-के दूर देस-ला चले गइस अउर वहाँ लुचपन-में दिन बीताइस और अपनी धन-ला खाय डारिस। जब वह सब-ला खाय डारिस तब वा देस-मा माहागो भइस और वह भिकारी भै गइस। और वह जा-के वा मुलुक-के रहने-वारे-में-से एक-के याहा रहन लगिस जीन्ह-ने ओ-ला अपरो खेत-में डुकर चरावे-ला पटोइस। और वा उन फोकला-से जे-ला डुकर खात रहे अपरो पेट भरत-रहे। और ओ-ला कछु कीर्दे नही देत-रहे ॥

TRANSLITERATION AND TRANSLATION.

Ēk ad^amī-kē dō turā rahē. Ō-kō-sē-mē chhōtō turā-nē
One man-of two sons were. Them-of-from-in the-younger son-by
 ap^anē dāū-sē kahis, 'hē dāū, dhan-mē-sē jō mōrō hisā hai
his-own father-to said, 'O father, property-in-from what my share is
 wō mō-lā dē-dē.' Tab us-nē un-lā ap^anō dhan bāt-dēis.
that me-to give.' Then him-by between-them his-own property was-divided.
 Khub din nahī bhaīs kī chhōtō turā sab kachhu jamā-kar-ke
Many days not became that the-younger son all things collecting
 dūr dēs-lā chalē-gaīs. Aūr wahā luch-pan-mē din bitāis, aur
distant country-to went-away. And there wickedness-in days passed, and
 ap^anō dhan-lā khāy-dāris. Jab wah sab-lā khāy-dāris tab wā
his-own fortune ate-up. When he all ate-up then that
 dēs-mā māhāgō bhaīs, aur wah bhikārī bhai-gaīs. Aur wah jā-ke
country-in famine became, and he a-beggar became. And he going
 wā muluk-kē rah^anē-wārē-mē-sē ēk-kē yāhā rahan lagis jinh-nē
that country-of inhabitants-in-from one-of near to-live began whom-by
 ō-lā ap^arō khēt-mē dukar charāwe-lā paṭhōis. Aur wā un phok^alā-sē
him his-own field-in swine to-feed sent. And he those husks-with

jē-lā dukar khāt-rahē aprō pēt bharat-rahē, aur ō-lā kachhu
which swine used-to-eat his-own belly used-to-fill, and him-to anything
 kōi nahī dēt-rahē.
anybody not used-to-give.

Pŏwārī is the language of the Pŏwārs, an agricultural tribe which traces its origin to the Rajput Pramaras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingangā valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Pŏwārs are found all over the Central Provinces, a distinct Pŏwār dialect has been reported only from the Districts of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this return erred by excess, for the Pŏwārs of Chhindwara are now stated to have no peculiar dialect of their own. The number of Pŏwārs in Bhandara and Balaghat are, according to the Census of 1891, as follows:—

Balaghat	.	.	.	.	.	.	.	.	.	43,564
Bhandara	.	.	.	.	.	.	.	.	.	70,040

The number of speakers of Pŏwārī returned from these districts is much less than the above, *viz.*,—

Balaghat	.	.	.	.	.	.	.	.	.	41,300
Bhandara	.	.	.	.	.	.	.	.	.	1,700
TOTAL										<u>43,000</u>

Pŏwārī, like Marārī, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghēlī which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marāṭhī. For instance, in the following specimens, words like *dēis*, he gave; *lēis*, he took, are Baghēlī; but *kōnhī*, a certain; *hōtā*, they were; *āparō* or *aparō*, own; and the case sign *-lā*, are corruptions of Marāṭhī; and *sē*, is; and *khan*, in *kar-khan*, having done, come from Western Rajputana. Note also the use of *nē* with a Baghēlī past tense, which we have noted in Marārī.

Two short specimens of Pŏwārī are given, one from Balaghat, and the other from Bhandara.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

कोन्ही मानुस-का दुइ बेटा होता। ओ-मा-ल्हे लाहनो-ने अपरे बाप-ला कहिस हे बाबा सम्पति-मा-ल्हे जो मोरो हिस्सा से ज दे-देव। मग वो-ने उन-ला आपरो धन बाँट देइस। जुग रोज नहीं भया, नाहनो बेटा सब येकु-जिया कर-खन दूर देस-ला चली गयो। वहाँ जाय-खन लुचपना-माँ सब सम्पति खोय देइस। जब वो सब उड़ाय देइस मग उन देस-में अकाल पडेव। अखिन ज गरीब भै गयो। अखिन ज जाय-खन वने देस-के रहनार-मा-ल्हे एक घरे रहन लगेव। जे-ने ओ-ला आपलो खेत-माँ डूकर चरावन-ला पहुँचाइस। अखिन ज उन खोलपा-मा-ल्हे जे-ला डूकर खात होतो, आपन पेट भरन चाहोत होतो अखिन कोन्ही नही ओ-ला काही देत होतो ॥

TRANSLITERATION AND TRANSLATION.

Kōnhī mānus-kā dui bēṭā hōtā. Ō-mā-lhē lāh*nō-nē ap'rē
Certain man-of two sons were. Them-in-from the-younger-by his-own
 bāp'lā kahis, 'Hē bābā, sampati-mā-lhē jō mōrō hissā sē ū
father-to said, 'Oh father, the-property-in-from what my share is that
 dē-dēw.' Mag wō-nē un'lā āp'rō dhan bāṭ dēis. Jug
give.' Then him-by them-to his-own wealth dividing gave. Many
 rōj nahī bhayā, nāh*nō bēṭā sab yēkujīyā kar-khan dūr
days not became, the-younger son all together having-made distant
 dēs-lā chālī gayō. Wahā jāy-khan luch*panā-mā sab
country-to having-gone went. There having-gone riotousness-in all
 sampati khōy dēis. Jab wō sab urāy dēis, mag un
property wasting he-gave. When he all squandering gave, then that
 dēs-mē akāl paḍew, akhin ū garib bhai gayō. Akhin ū
country-in famine fell, and he poor becoming went. And he
 jāy-khan wanē dēs-kē rah*nār-mā-lhē ēk gharē rahan lagew.
having-gone that country-of citizen-among one into-house to-live began.
 Jē-nē ō-lā āp'lō khēt*-mā dūkar charāwan-lā pahūchāis. Akbin
Whom-by him his-own field-into swine to-feed sent. And
 ū un khōl*pā-mā-lhē jē-lā dūkar khāt hōtī āpan pēt
he that husks-in-from which-to the-swine eating were he belly
 bharan chāhōt hōtō, akhin kōnhī nahī ō-lā kāhī dēt hōtō.
to-fill wishing was, and any-body not him-to anything giving was.

[No. 41.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक मानुस-ला दुई बेटा होता । ओ-को नहानो बेटा बाबा-ला कहोत होतो, बाबा, मोरो माल-मत्तो-का हिस्सा मोरो तोड दी । मंग आपरो माल-मत्ता बाट देइस । मंग धाकटो बेटा माल-मत्ता जमा कर-कन दूर देस-को निकल गयो । आनिक अपरो मन-ले बरतावा कर-लेइस, सबी संपत उडाय देइस । वोतई जमा खरच डाइस । ओन मुलुख-मो बडा दुकार पड्यो होतो ओन बात-सो लंगी जा-से वो-ला । ओ-को बाद ओन मुलुख-को एक मानुस-के जवर रह्यो । ओन डूकर चरावन अपरे खेत-म धाडिस । ओ-ने डुकरन फोल खाइस । उच फोल खाय-के अपरो पेट भरू अस ओन दिल-म अपर सोचीस । आनिक कोइन ओ-ला काही नही देइस ॥

TRANSLITERATION AND TRANSLATION.

Ēk mānus-lā duī bēṭā hōtā. Ō-kō nahānō bēṭā bābā-lā
One man-to two sons were. His younger son the-father-to
kahōt-hōtō, 'Bābā, mōrō māl-mattō-kā hisā mōrō tōḍ dō.'
said, 'Father, my property-furniture-of share me breaking give.'
 Maṅg āp'rō māl-mattā bāṭ dēis. Maṅg dhāk'tō bēṭā māl-mattā
Then his-own property dividing gave. Then the-younger son property
jamā-kar-kan dūr dēs-kō nikal-gayō. Ānik ap'rō man-lē
collecting distant country-to went-away. And his-own mind-from
bar'tāwā kar-lēis, sar'bi sampat uḍāy-dēis. Wōṭai jamā
dealings did, all fortune squandered-away. There the-whole-substance
kharach-dāis. Ōn mulukh-mō baḍā dukār paḍyō-hōtō. Ōn bāt-sō
he-spent-away. That country-in great famine fell. That fact-from
laṅgī jā-sē wō-lā. Ō-kō bād ōn mulukh-kō ēk mānus-kē jawar
starvation occurred him-to. That after that country-of one man-of near
rahyō. Ōn ḍūkar charāwan ap'rē khēt-ma dhāḍis. Ō-nē ḍuk'ran
lived. Him-by swine to-feed his-own field-in sent-him. Him-by swine
phōl khāis. 'Uch phōl khāy-kē ap'rō pēṭ bharū,' as ōn
husks used-to-eat, 'Those-very husks eating my-own stomach I-may-fill,' so by-him
dil-ma apar sōchīs. Ānik kōin ō-lā kāhī nahī dēis,
mind-in himself he-thought. There anyone-by him-to anything not gave.

The number of people of the Kumbhār or Kumhār, *i.e.*, Potter caste in the Central Provinces, was, according to the Census of 1891, 102,682, and in Berar 22,465. Of these, only those of Chhindwara, Chanda, Bhandara and Buldana were returned as speaking a separate tribal dialect. The Kumbhārs of the first two of these districts and of Buldana speak corrupt forms of Bundēli, Marāṭhī, or Telugu. In Bhandara, out of 2,750 Kumbhārs only 30 were returned as speaking a form of Marāṭhī, but an examination of the specimens shows that the Bhandara Kumbhārī is really, like Marārī and Pōwārī, a form of Baghēli very strongly affected by Marāṭhī. As in the case of the two dialects just mentioned, the Agent case with *nē* is used before the past tenses of Baghēli verbs.

It will be sufficient to give a short specimen of this jargon.

[No. 42.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHĒLĪ (KUMBHĀRĪ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक माणुस-ला दो पोया रहे । न्हान्हो पोया कहते, बाबा, आधो
हिस्सा मो-ला दे । वो-ने पोया-ला जमा बाठ देइस । थोडे दिन रहिस न्हानो
पोया सब जमा कर-के दूर देस चल गइस । ओ-ने वाँहाँ जा-के सब पैसा
खो देइस । जब ओ-ने सब पैसा खो-देइस तब महँगो गिरिस । कर-के तंगी ओ-के
उपर पडिस । तब एक बडो अदमी-के जगा जा-के रहिस । तब ओ-ने ओ-ला डुकर
चराण-ला खेत-मे पोहचाइस । वा डुकर फोलका खात रहिस । तब ओ-के मन-मे
आइस या फोलका खा-के मे-बी रहूँ । जब ओ-ला कोई-ने खान-ला नै देई ॥

TRANSLITERATION AND TRANSLATION.

Ēk māṇus-lā dō pōryā rahē. Nhānhō pōryā kah'tē, 'bābā,
One man-to two sons were. The-younger son says, 'father,
ādhō hissā mō-lā dē.' Wō-nē pōryā-lā jamā bāṭh deis.
half share me-to you-give.' Him-by the-son-to property having-divided gave.
Thōḍē din rahis, nhānō pōryā sab jamā kar-ke, dūr
A-few days having-lived, the-younger son all together having-made, far
dēs chēl gais. Ō-nē wāhā jā-ke sab paisā khō-dēis.
country having-gone went. Him-by there having-gone all money he-squandered.
Jab ō-nē sab paisā khō-dēis tab mahāgō giris. Kar-ke
When he all money squandered-had then dearness occurred. Therefore
taṅgī ō-kē upar paḍis; tab ēk badō ad'mī-kē jagā jā-ke rahis.
difficulty him-of on fell; then one great man-of place having-gone he-lived.
Tab ō-nē ō-lā ḍukar charāṇ-lā khēt-mē poh'chāis. Wā ḍukar phol'kā
Then him-by him-to swine to-feed field-into sent. Those swine husks
khāt rahis. Tab ō-kē man-mē āis, yā phol'kā khā-ke mē-bi
eating were. Then him-of mind-into came, that the-husks having-eaten I-too
rahū. Jab ō-lā kōi-nē khān-lā nai dēi.
shall-live. Then him-to any-body-by to-eat not gave.

The Ōjhās are a sub-tribe of the Dravidian Gōṇḍas, and, according to the census of 1891, there are 5,459 of them in the Central Provinces. They are the bards or

minstrels of the Gōṇḍs, and are of two classes, the first acting as musicians, dancers, and beggars, and the other as fowlers and snarers. Most of them probably talk ordinary Gōṇḍī, but, from Chhindwara, a hundred were returned as speaking a dialect called Ōjhī, which was classed as a dialect of Gōṇḍī. A reference, however, to the following short specimen will show that it is a corrupt jargon based on Baghēlī. The total number of Ōjhās in Chhindwara District is 486.

[No. 43.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (ŪJHĪ BROKEN) DIALECT.

(DISTRICT CHHINDWARA.)

एक आदमी-के दुइ डोका रहके । छोटवे अपन बाप-से गुटयाइस
 बाप मोर हिस्सा मो-खे दे-दे । बाप-ने हिस्सा दे-दौस और थोड़े दिना-के
 बाद अपना हिस्सा इकठा कर लीस दूर-देस-को जात लगिस और सब
 बयको-के खातर उड़ाय दीस । और जब सब तथिया पूँज खाय लीस वुह
 मुल्क-मे बड़ा काल पड़-गइस और वोह तूट गयी । और वुह भले आदमी-के
 निजके जायन वही मुलक-के और उस सुवर चरावे खेता भेजिस । और
 हम-को छिलपा मिलतिस तो हम बड़े खुशी होतिस खाय-के जो सुवर खात-है ॥

TRANSLITERATION AND TRANSLATION.

Ek ād'mī-kē dui dōkā rah'kē. Chhot'-wē apan bāp-sē guṭ'yāis, 'bāp,
One man-of two sons were. The-younger his-own father-to said, 'father,
mōr hissā mō-khē dē-dē.' Bāp-nē hissā dē-dis' Aur thōrē dinā-kē
my share me-to give.' The-father share gave-away. And a-few days-of
bād ap'nā hissā ik'thā-kar-lis, dūr dēs-kō jāt-lagis. Aur sab
after his-own share he-collected, distant country-to went-away. And all
bay'kō-kē khātar urāy-dis. Aur jab sab tathiyā-pūj khāy-lis wuh
harlots-of for-the-sake wasted-away. And when all substance ate-up that
mulk-mē barā kāl paṛ-gais aur woh tūt-gayī. Aur wuh bhalē ād'mī-kē
country-in great famine fell and he was-broken-down. And he good man-of
nij'kē jāyan wahī mulak-kē. Aur us suwar charāwe khētā bhējis.
near went that-very country-of. And he swine to-feed to-fields sent-him.
 'Aur ham-kō chhil'pā mil'tis tō ham barē khusī hōtis khāy-ke
 'And me-to husks if-might-be-given then I very glad might-be eating
 jō suwar khāt-hai.'
 which swine are-eating.'

CHHATTĪSGARĪ.

The form of Chhattīsgarī which is current in Raipur is that illustrated in the grammatical sketch given on pp. 28 and f.

[No. 44.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR LARĪĀ.

(DISTRICT RAIPUR.)

कोनो आदमी-के दू छोकरा रहिस-है। वो-माँ-के सब-से छोटे-हर अपन बाप-से कहिस के जोन मोर हिस्सा होय वो-ला दे-दे। तब वो-हर अपन जयदाद-ला बाँट दिहिस। थोरेक दिन-के पिछे छोटे छोकरा-हर अपन सब जयदाद-ला जोर-के दुरिछा देस चले गइस और उहाँ अपन सब जयदाद-ला फूँक दिहिस। जब सब फूँका गय तब उहाँ अकाल पड़िस और वो-हर गरीब भय गय। तब वो-हर वो गाँव-के एक बसुन्धरा-के घर रहे लगिस जोन-हर वो-ला अपन खेत-माँ सुँअरा चराये-बर भेजत रहिस-है। और वो-हर वो भूँसा-ला जे-ला घेंटा-मन खात-रहिस अपन पेट भरे-ला चाहत-रहिस। और तोनो-ला कोनो नहीं देत-रहिस। तब वो-ला चेत आइस और कहिस के मोर ददा-के कतकोन नोकर-ला फेके-के पुर्ती खाय-बर मिलत-है और मैं भूखन मरत-हौं। मैं उठ-के अपन ददा-के नजीक जाहौं और वो-कर-से कइहौं के ददा मैं खरग-के उलटा और तोर आगु-माँ पाप करे-हौं। मैं तोर लइका कहाये-के जोग नहीं आँव। मो-ला अपन नोकर-माँ-के एक जान। और वो-हर उठ-के अपन ददा-के पास चले लगिस। वो-हर थोरेक दुरिछा गये-रहिस-है के वो-कर ददा-हर वो-ला देख-के दया करिस और दौर-के वो-कर-से मिल-के चूमिस। तब छोकरा-हर कहिस के ददा मैं खरग-के उलटा और तोर आगु-माँ पाप करे-हौं और मैं तोर लइका कहाये-के जोग नहीं आँव। तब वो-कर ददा-हर अपन नोकर-ला कहिस के सुन्दर कपड़ा निकाल और वो-ला पहिनाव और वो-कर हाथ-माँ मुँदरी और पाँव-माँ पनही पहिराव और हम-सब खाई और खुसो करी। काहे-बर के मोर लइका मर गये-रहिस-है जी गये। गँमाय गये-रहिस-है मिल गये। और वो-सब अनन्द करे लगिन ॥

वो-कर बड़े लइका-हर खेत-माँ रहिस। और जब वो-हर घर-के नजीक आये लगिस बाजा-गाजा-के सबद सुनिस। और वो-हर अपन नोकरन-माँ-के एक-ला बलाय-के पुकिस के ये का होत-है। तब वो-हर वो-कर-से कहिस के तोर भाई आइस-है और तोर ददा-हर सुन्दर जेवनार रचे-है काहे-बर के वो-ला

छेम कुसल पाइस-है । तब वो-हर गुस्सा करिस और भितर जाये नहीं चाहिस । तब वो-कर ददा-हर बाहिर-माँ आ-के वो-ला मनाये लगिस । तब वो-हर अपन बाप-ला कहिस के देख मैं अतेक दिन-से सेवा करत-हौँ और कभू तोर हुकुम-ला नहीं ठारैव और तै-हर मो-ला छेरिया-के पिला-तक-ले नहीं दिये के मैं अपन संगी-के संग खुसी करतैव । पर ये तोर लइका जोन पतु-रिया-के संग तोर सब माल-बसुत-ला खाय-के बैठे-है जैसने वो-हर आइस है तैसने तै-हर वो-कर खातिर सुन्दर जेवनार करे-हस । वो-कर ददा-हर कहिस के तै-हर सब दिन-ले मोर संग हस और जोन कुछ मोर है सो सब तोर है । पर तो-ला अनन्द करे चाही और खुसी मनाये चाही काहे-बर के ये तोर भाई मर गये-रहिस है फेर जीइस-है । गँमाय गये-रहिस-है फेर मिलिस-है ॥

[No. 44.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kōnō ād^amī-ke dū chhok^arā rahis-hai. Wō-mā[~]-ke sab-sē
A-certain man-of two sons were. Them-in-of all-from
 chhōṭe-har apan bāp-sē kahis ke, 'jōn mōr hissā hōy wō-lā
the-younger his-own father-to said that, 'what my share may-be that
dē-dē.' Tab, wō-har apan jay^adād-lā bāṭ dihis. Thōrek din-ke
give(-me).' Then, he his-own property dividing gave. *A-few days-of*
 picchē chhōṭe chhok^arā-har apan sab jay^adād-lā jōr-ke
after the-younger son his-own all property having-collected
 durihyā dēs chale-gais; āṛ uhā apan sab jay^adād-lā phūk-
(to)-a-distant country went-away; and there his-own all property burnt-
 dihis. Jab sab phūkā-gay, tab uhā akāl paṛis, āṛ wō-har garib
up. When all was-burnt-up, then there a-famine fell, and he poor
 bhay-gay. Tab wō-har wō gāw-ke ek basundh^arā-ke ghar rahe
became. Then he that village-of one inhabitant-of the-house(-at) to-live
 lagis; jōn-har wō-lā apan khēt-mā[~] sūarā charāye-bar bhējat-rahis-hai.
began; who him his-own fields-in swine feeding-for was-sending.
 Āṛ wō-har wō bhūṣā-lā jē-lā ghēṭa-man khāt-rahis apan pēt
And he those husks which the-pigs used-to-eat his-own stomach
 bhare-lā chāhat-rahis. Āṛ tōnō-lā kōnō nahī dēt-rahis. Tab
filling-for desired. And that-too anybody not used-to-give. Then
 wō-lā chēt āis āṛ kahis ke, 'mōr dadā-ke kat^akōn nōkar-lā
him-to senses came and he-said that, 'my father-of how-many servants
 phēke-ke purti khāy-bar milat-hai, āṛ māi bhūkhan marat-haū.
throwing-away-of sufficiency eating-for is-given, and I by-hunger am-dying.
 Māi uṭh-ke apan dadā-ke najik jāhaū āṛ wō-kar-sē kaihaū ke,
I arising my-own father-of near will-go and to-him will-say that,
 "dadā, māi swarag-ke ulṭā āṛ tōr āgu-mā[~] pāp kare-haū. Māi
"father, I heaven-of opposite and thy presence-in sin have-done. I
 tōr laikā kahāye-ke jōg nahī āw. Mō-lā apan nōkar-mā[~]-ke
thy son being-called-for worthy not am. Me thy-own servants-among-of
 ek jān." "Āṛ wō-har uṭh-ke apan dadā-ke pās chale lagis.
one consider." "And he arising his-own father-of near to-go began.
 Wō-har thōrek durihyā gaye-rahis-hai ke wō-kar dadā-har wō-lā dēkh-ke
He a-little distance had-gone that his father him having-seen

dayā karis, āūr daur-ke wō-kar-sē mil-ke chūmis. Tab chhok^{rā}-har
pity did, and running him-with meeting kissed(-him). Then the-son
 kahis ke, 'dadā, maĩ sarag-ke ul^{tā} āūr tōr āgu-mā pāp
said that, 'father, I heaven-of opposite and thy presence-in sin
 kare-haū, āūr maĩ tōr laikā kahāye-ke jōg nahĩ āw.' Tab
have-done, and I thy son being-called-for worthy not am.' Then
 wō-kar dadā-har apan nōkar-lā kahis ke, 'sundar kap^{rā} nikāl
his father his-own servants-to said that, 'beautiful clothes take-out
 āūr wō-lā pahināw. Āūr wō-kar hāth-mā mūd^{rī} āūr pāw-mā pan^{hi}
and him-on put. And his hand-on ring and feet-on shoes
 pahirāw, āūr ham-sab khāī, āūr khusī karī; kāhe-bar ke mōr
put, and (let-)us-all eat, and merriment make; because that my
 laikā mar gaye-rahis-hai, jī-gaye; gāmāy gaye-rahis-hai, mil-gaye.' Āūr
son dead had-gone, came-to-life; lost had-gone, was-found.' And
 wō-sab anand kare lagin.
they-all joy to-do began.

Wō-kar bare laikā-har khēt-mā rahis. Āūr jab wō-har ghar-ke
His elder son the-field-in was. And when he the-house-of
 najik āye lagis, bājā-gājā-ke sabad sunis. Āūr wō-har apan
near to-come began, music-etc.-of noise he-heard. And he his-own
 nok^{ran}-mā-ke ek-lā balāy-ke puchhis ke, 'yē kā hōt-hai?' Tab
servant-in-of one calling asked that, 'this what is-being-done?' Then
 wō-har wō-kar-sē kahis ke, 'tōr bhāī āis-hai, āūr tōr dadā-har
he him-to said that, 'thy brother come-is, and thy father
 sundar jew^{nār} rache-hai; kāhe-bar ke wō-lā chhēm kusal
fine feast had-prepared; because that him safety welfare (-with)
 pāis-hai.' Tab wō-har gussā karis āūr bhitar jāye nahĩ chāhis. Tab
he-found.' Then he anger did and inside to-go not wished. Then
 wō-kar dadā-har bāhir-mā ā-ke wō-lā manāye lagis. Tab wō-har
his father outside-in coming him to-appease began. Then he
 apan bāp-lā kahis ke, 'dēkh, maĩ atek din-sē sēwā karat-haū
his-own father-to said that, 'see, I so-many days-since service am-doing
 āūr kabhū tōr hukum-lā nahĩ tārēw, āūr taĩ-har mō-lā chheriyā-ke
and ever-even thy orders not put-away, and thou me-to a-she-goat-of
 pilā-tak-lē nahĩ diyē ke maĩ apan saṅgī-ke saṅg khusī
the-kid-even not gavest that I my-own companions-of with merriment
 kar^{tēw}. Par yē tōr laikā jōn paturiyā-ke saṅg tōr sab māl
might-make. But this thy son who harlots-of with thy all fortune
 basut-lā khōy-ke baiṭhe-hai, jāis^{nē} wō-har āis-hai, tāis^{nē} taĩ-har wō-kar
things losing is-sitting, as-even he came, so-even thou him
 khātir sundar jew^{nār} kare-has.' Wō-kar dadā-har kahis ke, 'taĩ-har
for a-fine feast hast-made.' His father said that, 'thou

sab din-lē mōr saṅg has, āṛ jōn-kuchh mōr hai sō sab tōr hai.
all days of-me with art, and what-ever mine is that all thine is.
 Par tō-lā anand kare chāhī, āṛ khusī manāye
But to-thee rejoicing to-make is-proper, and merriment to-celebrate
 chāhī; kāhē-bar ke yē tōr bhāī mar-gaye-rahis-hai, phēr
is-proper; because that this thy brother dead-had-gone, again
 jīis-hai; gāmāy gaye-rahis-hai, phēr milis hai.
came-to-life; lost had-gone, again found is.'

The language of the Bilaspur District is also pure Chhattīsgarhī as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folktale, of how the Fisherman's boy outwitted the Banker.

It may be mentioned here that there are reported to be 159,502 Gōṇḍs in Bilaspur, of whom only some 8,450 speak Gōṇḍī. The remainder speak Chhattīsgarhī, and are included in the figures for that language for Bilaspur District. Their patois differs slightly from that of their Aryan-speaking brethren, owing to the use of a few aboriginal words, but the difference is not sufficient to entitle us to class their speech as a separate dialect.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

SPECIMEN I.

कोनो मनखे-के दुइ बेटवा रहिन । उन-माँ-ले छोटका-हर अपन ददा-ले कहिस ददा मालमत्ता-के जौन हींसा मोर बाँटा-माँ परत-होही तौन मो-का दे-दे । औ वो-हर अपन मालमत्ता उन-का बाँट दिहिस । औ बहुत दिन नहीं बीते पाइस के छोटका बेटवा अपन सब धन सकेल-के दूर देस-माँ निकर-गय । औ उहाँ अपन धन-का नाँच-रंग-माँ उड़ा-दिहिस । औ जब जम्माँ-ला फूँक-डारिस तब वो देस-माँ बड़ दुकाल परिस । औ वो-हर भूखन मरे-लागिस । तब वो चल-के वो देस-के कोनो मंडल के इहाँ जा-के रहिस । औ वो-हर वो-का खेत-माँ सुँवरा चराये बर पठोइस । औ जौन भूसा-का सुँवरा खात-रहिन तौन-का खाय-के पेट भरे-के वो-कर मन भय-गय तबो-ले वो-ला कोनो कुछु नहीं देत-रहिस । औ जब वो-कर चेत चघिस वो-हर कहिस के मोर ददा-के ऐसन कतको भुति हार नौकर हवै जिन-कर-मेर खा-पो-के बाँच जात-हवै औ मै इहाँ भूखन मरत-हौ । मै चल-के अपन ददा-मेर जाहौँ औ वो-ला कहिहौँ ददा मै भगवान-के औ तोर कसूर करे-हौँ औ अब मै तोर बेटवा कहाये जोग नहीं रह्यौँ । औ मो-का तै अपन एक भुतिहार साँही राख-ले । औ वो-हर चलिस औ अपन ददा-मेर आइस । औ जब वो-कर ददा वो-ला दुरिहा-ले आवत देखिस वो-का मया आइस औ दौर-के वो-का पोठार-लिहिस औ वो-कर चूँमा लिहिस । औ बेटवा वो-का कहिस ददा मै भगवान-के औ तोर कसूर कर-डाख्यौँ औ तोर बेटवा कहाये जोग नहीं रह्यौँ । पर ददा-हर अपन कमिया-मन-का कहिस बने-सुग्घर कपड़ा लावा औ वो-का पहिरावा औ वो-कर हाँथ-माँ मुँदरी औ पाँव-माँ पनही पहिरावा औ अपन खाई औ खुसी मनाई । का-बर-के ये मोर बेटवा मर-गय-रहिस औ फेर जो उठिस वो गमाय-गय-रहिस वो-ला पाय-घाल्यौँ । औ उन-मन खुसी मनाये लागिन ॥

अतका-माँ वो-कर बड़का बेटवा जौन खेत माँ रहिस तौन जब घर-के लकठा-माँ पहुँचिस तो वो-हर नाँचा औ बाजा सुनिस । वो-हर एक नौकर-का

बलाय-के पूँछिस ये काये होत-हवै । औ वो-हर वो-का कहिस तोर भाई आइस-हवै औ तोर ददा वो-कर खातिर नेवता करिस-हवै का-बर के वो-हर वो-का नंगत नंगत पाइस । अतका मुन-के वो रिसाय-गइस औ घर-माँ नहीँ आवत-रहिस । तो वो-कर ददा बाहिर आय-के वो-ला मनाइस । वो-हर अपन ददा-का जवाब दिहिस देख मैँ अतेक बछर-ले तोर नौकरी बजाये-हौँ औ तोर कहे बाहिर कब-हूँ नहीँ भयौँ । तबो-ले तैँ मो-ला एक पठरु घलाये नहीँ दिये जे-माँ अपन संगी-मन संग मँजा करत्यौँ । औ जैसने ये तोर बेटवा आइस जौन-हर तोर जिँदगी-का पतुरिया-मन-ला खवाय-दिहिस तैसने तैँ वो-कर खातिर नेवता-हकारी करे । तब वो-हर वो-का कहिस बाबू तैँ तो मोर संग सब-दिन रहत-हस औ जौन-कुछ मोर हवै तौन तोरेच अय । ये उचित रहिस के हम-मन खुसी-मनाई औ आनंद करी का-बर के ये तोर भाई मर-गय-रहिस तौन पुन जी-उठिस औ गमाय-गय-रहिस तौन मिलिस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnō man^akhe-ke dui beṭ^awā rahin. Un-mā^l-lē chhoṭ^akā-har
A-certain man-of two sons were. Them-in-from the-younger
 apan dadā-lē kahis, 'dadā, māl-mattā-ke jaun hīsā mōr bātā-mā^l
his-own father-to said, 'father, property-of which share my share-into
 parat-hōhī, taun mō-kā dē-dē. Au wō-har apan māl-mattā un-kā
will-be-falling, that me-to give. And he his-own property them-to
 bāt dihis. Au bahūt din nahī bīte-pāis ke
dividing gave. And many days not were-allowed-to-pass that
 chhoṭ^akā beṭ^awā apan sab dhan sakēl-ke dūr dēs-mā^l nikar-gay.
the-younger son his-own all fortune collecting distant country-into went-away.
 Au uhā apan dhan-kā nāch raṅg-mā^l urā-dihis. Au jab
And there his-own fortune dance licentiousness-in squandered. And when
 jammā-lā phūk-dāris tab wō dēs-mā^l baṛ dukāl paris;
the-whole he-had-squandered then that country-in a-great famine fell;
 au wō-har bhūkhan mare lāgis. Tab wō chal-ke wō dēs-ke
and he from-hunger to-die began. Then he going that country-of
 kōnō maṇḍal-ke ihā jā-ke rahis. Au wō-har wō-kā khēt-mā^l
a-certain well-to-do-man-of near going lived. And he him field-in
 sūwarā charāye-bar pathōis. Au jaun bhūsā-kā sūwarā khāt-rahin
swine to-feed sent. And what chaff swine used-to-eat
 taun-kā khāy-ke pēt bhare-ke wō-kar man bhay-gay. Tabō-lē wō-lā
that-very eating stomach to-fill his mind became. Even-then him-to
 kōnō kuchhu nahī dēt-rahis. Au jab wō-kar chēt chaghis
anybody anything not used-to-give. And when his senses arose
 wō-har kahis ke, 'mōr dadā-ke aisan kat^akō bhutihār naukar hawāī
he said that, 'my father-of such how-many hired servants are
 jin-kar mēr khā-pī-ke bāch-jāt-hawai, au māī
whom-of near having-eaten-(and)-drunk there-remains-over-and-above, and I
 ihā bhūkhan marat-haū. Māī chal-ke apan dadā-mēr jāhaū
here from-hunger dying-am. I having-gone my-own father-near will-go
 au wō-lā kahihaū, "dadā māī Bhag^awān-ke au tōr kasūr
and him-to I-will-say, "father, I God-of and of-thee sin

kare-haũ, au ab maĩ tōr beṭwā kahāye jōg nahĩ rahyaũ. *Au have-done, and now I thy son to-be-called worthy not remained. And*
 mō-kā taĩ apan ēk bhutihār sāhī rākh-lē.”” *Au wō-har chalis me thou thy-own one hired-servant like keep.”” And he started*
 au apan dadā-mēr āis. *Au jab wō-kar dadā wō-lā durihā-lē and his-own father-near came. And when his father him from-a-distance*
 āwat dēkhis wō-kā mayā āis. *Au daur-ke wō-kā poṭār-libhis au coming saw him-to pity came. And running him embraced and*
 wō-kar chūmā libhis. *Au beṭwā wō-kā kahis, ‘dadā, maĩ Bhagwān-ke him-of kiss took. And the-son him-to said, ‘father, I God-of*
 au tōr kasūr kar-dāryaũ au tōr beṭwā kahāye jōg nahĩ *and of-thee sin have-done and thy son to-be-called worthy not*
 rahyaũ.’ *Par dadā-har apan kamiyā-man-kā kahis, ‘bane sugghar remained.’ But the-father his-own servants-to said, ‘good beautiful*
 kapṛā lāwā au wō-kā pahirāwā. *Au wō-kar hāth-mā mūdārī au clothes bring and that-one-on put. And his hand-on ring and*
 pāw-mā panāhi pahirāwā. *Au apan-khāi au khusī-manāi; kā-bar ke feet-on shoes put. And let-us-eat and make-merry; because that*
 ye mōr beṭwā mar-gay-rahis au phēr jī-uthis; wō gamāy-gay-rahis, *this my son dead-had-gone and again he-alive-arose; he lost-had-gone,*
 wō-lā pāy-ghālyaũ.’ *Au un-man khusī manāye lāgin. him I-have-found.’ And they merriment to-make began.*

Atkā-mā wō-kar barākā beṭwā jaun khēt-mā rahis, taun jab *In-the-meantime his elder son who field-in was, he when*
 ghar-ke lakṥhā-mā pahūchis tō wō-har nāchā au bājā sunis. *Wō-har house-of vicinity-in arrived then he dancing and music heard. He*
 ēk naukar-kā balāy-ke pūchhis, ‘yē kāye hōt-hawai?’ *Au wō-har one servant having-called asked, ‘this what is-being-done?’ And he*
 wō-kā kahis ‘tōr bhāi āis-hawai, au tōr dadā wō-kar khātir *him-to said ‘thy brother come-is, and thy father him-of for*
 newṥtā karis-hawai; kā-bar ke wō-har wō-kā naṅgat naṅgat pāis.’ *feast has-done; because that he him well well found.’*

Atkā sun-ke wō risāy-gais au ghar-mā nahĩ āwat-rahis; *This-much having-heard he angry-went and house-into not coming-was;*
 tō wō-kar dadā bāhir āy-ke wō-lā manāis. *Wō-har apan dadā-kā then his father outside coming him appeased. He his-own father-to*
 jāwāb dihis, ‘dēkh maĩ atek bachhar-lē tōr nāṅkṥrī bajāye-haũ, au *answer gave, ‘see I so-many years-for thy service have-done, and*
 tōr kahe bāhir kab-hū nahĩ bhayaũ; tabō-lē taĩ mō-lā ēk *thy saying out-of ever-even not I-became; even-then thou me-to one*
 paṭṥrū ghalāye nahĩ diyē, jē-mā apan saṅgī-man saṅg *kid even not gavest, by-which my-own companions with*

mājā-kar^atyaũ. Au jāis^anē yē tōr beṭ^awā āis jaun-har tōr
I-might-have-made-merry. And as-even this thy son came who thy
 jind^agī-kā paturiyā-man-lā khawāy-dihis, tāis^ane taĩ wō-kar khātir new^atā
livelihood harlots-to gave-to-eat, so-even thou him-of for a-feast
 hakārī karē.' Tab wō-har wō-kā kahis, 'bābū, taĩ tō mōr
invitation madest.' Then he him-to said, 'son, thou indeed of-me
 saṅg sab dīn rahat-has, au jaun-kuchhu mōr hawai taun tōrēch
with all days livest, and what-ever mine is that thine-indeed
 ay. Yē uchit rahis ke ham-man khusī-manāi au ānand karī;
is. This proper was that we may-make-merry and rejoicing may-do;
 kā-bar ke yē tōr bhāi mar-gay-rahis taun pun jī-uṭhis; au
because that this thy brother dead-had-gone he again alive-arose; and
 gamāy gay-rahis, taun milis.'
lost had-gone, he was-found.'

[No. 46.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ.

(DISTRICT BILASPUR.)

SPECIMEN II.

एक-ठन गाँव-माँ केवट औ केवटिन रहिस। ते-कर एक-ठन लड्डका रहिस। केवट-हर महाजन-के रुपिया लागत-रहिस। तब एक दिन साव रुपिया माँगे-बर आइस। तब सियान-मन घर-माँ न रहँय। लड्डका घर राखत बैठे-रहय। साव-हर पूँछिस कस-रे बाबू तोर दार्द-ददा-मन कहाँ गये-हैं। वोतेक-माँ टूरा-हर कहिस के मोर दार्द गये-है एक-के टू करे-बर। औ ददा-हर काटा-माँ काटा रूँधे-बर गये-है। तब साव-हर कथय के कैसे गोठियात-हस रे टूरा। तब टूरा कथय मैँ तो ठौका गोठियाथौँ। ओतेक-माँ टूरा-के औ साव-के लरार्द भय-गय। साव-हर कहिस के तैं जौन बात-ला गोठियाये-हस तौन बात-ला सिरतोन कर दे। नहीं करबे तो तो-ला साहेब-के कचहरी-माँ ले-जावो। तब तो-ला सजा हो-जाही। टूरा-हर कहिस मोर दार्द-ददा-मन जतका तोर रुपिया लागत-हैं ते-ला तैं छाँड़-देबे तब मैँ ये-कर भेद-ला बताहौँ। ओतेक-माँ साव-हर कहिस के भेद-ला नहीं बतावे तौ तो-ला कैद करवा-देहौँ। तब टूरा-हर कहिस हौ महराज चल। साहेब-लँग चली। केवट-के टूरा औ साव दूनो भन साहेब-लँग गइन। साहेब-लँग साव-हर फिरयाद करिस के महराज मैँ आज बिहिनिया केवट-के घर गयौँ तब केवट औ केवटिन घर-माँ नहीं रहिन। वो-कर लड्डका रहिस। तब मैँ वो-ला पूँछेव के कस-रे बाबू तोर दार्द-ददा-मन कहाँ गये-हैं। तब ये टूरा-हर कथय के मोर दार्द गये-है एक-के दुई करे-बर औ ददा गये-है काटा-माँ काटा रूँधे-बर। तब ये-कर औ मोर लरार्द भय-गय। ये-कर मोर हार-जीत लगे-है। ये-कर नियाव-ला कर-दे ये-हर जैसन गोठियात-हवै। साहेब-हर टूरा-ले पूँछिस के कस-रे टूरा ये-कर भेद-ला बतावे। टूरा कहिस हौ महराज साव-हर सबो रुपिया-ला छाँड़ देहौ ना महराज। वोतेक-माँ साहेब-हर साव-ला पूँछिस के ये-कर भेद-ला टूरा-हर बताय-देहौ तो सबो रुपिया-ला छाँड़ देबे-ना। साव कहिस हौ महराज। औ नहीं बताही तौ सजा हो-जाही न महराज। साहेब कहिस अच्छा तुम-मन चुपे-चाप ठाढ़े रहा। साहेब टूरा-ला पूँछिस कस-रे टूरा तैं कैसे कैसे साव-ला गोठि-

याये । टूरा कहिस मैं ऐसन गोठियायौ के साव पूँछिस के कस-रे बाबू तोर दार्द-
 ददा कहाँ गये हैं । तब मैं कछौ के मोर दार्द गये है एक के दुई करे-बर औ
 ददा गये-है काटा-माँ काटा रूँधे-बर । सुना महाराज मोर दार्द गये है चना
 दरे-बर । तब एक-ठन-के दू दार होत-है । ये-कर भेद द्रया अय महाराज ।
 दूसर बात ऐसन अय के मोर ददा-हर भाटा-बारी-माँ काटा रूँधे-बर गये-रहिस ।
 तब महाराज भाटा माँ काटा होत-है । तब मैं कछौ काटा-माँ काटा रूँधे गये-
 है । द्रया साव-हर लराई लरिस मोर-लँग । साव-हर वोतेक-माँ बड़बड़ाये
 लागिस । साहेब कहिस चुप रहो साव । तैं तो हार-गये । द्रया टूरा-हर
 जीत-गइस । टूरा-हर सिरतोन बात-ला बताइस-है । रुपिया ला छाँड़ दे ॥

[No. 46.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk-ṭhan gāw-mā kēwat au kew^aṭin rahis. Tē-kar
One village-in a-fisherman and a-fisherwoman were. Them-of

ēk-ṭhan laikā rahis. Kēwat-har mahājan-ke rupiyā lāgat-rahis.
one son was. The-fisherman banker-of money owed.

Tab ēk dīn sāw rupiyā māge-bar āis. Tab siyān-man
Then one day the-banker money to-demand came. Then the-elders

ghar-mā na rahāy. Laikā ghar rākhat baiṭhe-rahay. Sāw-har pūchhis
house-in not were. The-boy house guarding seated-was. The-banker asked

‘kas-rē, bābū, tōr dāi-dadā-man kahā gaye-hāi?’ Wotek-mā
‘well, boy, thy mother-father-(plur.) where gone-are?’ Thereupon

ṭūrā-har kahis ke ‘mōr dāi gaye-hai ēk-ke dū kare-bar, au
the-boy said that ‘my mother gone-is one-of two making-for, and

dadā-har kāṭā-mā kāṭā rūdhe-bar gaye-hai.’ Tab sāw-har kathay
father thorns-in thorns fencing-for gone-is.’ Then the-banker said

ke ‘kaise goṭhiyāt-has rē ṭūrā?’ Tab ṭūrā kathay, ‘maī tō
that ‘how are-you-talking, O boy?’ Then the-boy said, ‘I surely

ṭhaukā goṭhiyāthaū.’ Otek-mā ṭūrā-ke au sāw-ke larāi
true am-saying.’ Thereupon the-boy-of and the-banker-of quarrel

bhay-gay. Sāw-har kahis ke ‘taī jaun bāt-lā goṭhiyāye-has
became. The-banker said that ‘thou what words said-hast

taun bāt-lā sir^atōn-kar-dē. Nahī-kar^abē tō tō-lā sāheb-ke
those words true-make. If-thou-wilt-not-do-(so) then thee the-Sāhib-of

kachah^arī-mā lē-jābō. Tab tō-lā sajā-hō-jāhī.’ Ṭūrā-har kahis, ‘mōr
court-into I-shall-carry. Then thee-to punishment-will-be.’ The-boy said, ‘my

dāi-dadā-man jat^akā tōr rupiyā lāgat-hāi tē-lā taī chhār-dēbē, tab
mother-father how-much thy rupees owe that thou wilt-give-up, then

maī yē-kar bhēd-lā batāhaū.’ Otek-mā sāw-har kahis ke, ‘bhēd-lā
I this-of meaning will-tell.’ Thereupon the-banker said that, ‘the-meaning

nahī batābē, tau tō-lā kaid-kar^awā-dēhaū.’ Tab ṭūrā-har kahis ‘hau,
not thou-wilt-tell, then thee I-shall-get-imprisoned.’ Then the-boy said ‘yes,

mah^arāj, chal. Sāheb lāg chali.' Kēwat-ke tūrā au sāv dūnō
Sir, come. The-Sāhib near let-us-go. The-fisherman's son and the-banker both
 jhan sāheb lāg gaīn. Sāheb lāg sāv-har phir^ayād karis ke,
persons the-Sāhib near went. The-Sāhib near the-banker complaint made that,
 'Mah^arāj, maī āj bihaniyā kēwat-ke ghar गयाũ. Tab
 'Sir, I to-day in-the-morning the-fisherman-of house-to went. Then
 kēwat au kew^atin ghar-mā nahi^h rahin. Wō-kar laikā rabis.
the-fisherman and the-fisherwoman the-house-in not were. His son was.
 Tab maī wō-lā pūchhēw ke, "kas-re bābū, tōr dāi-dadā-man kah^h gaye
Then I him asked that, "well boy, thy parents where gone
 hai^h?" Tab yē tūrā-har kathay ke, "mōr dāi gaye-hai ēk-ke duī kare-bar,
are?" Then this boy says that, "my mother gone-is one-of two making-for,
 au dadā gaye hai kātā-mā kātā rūdhe-bar." Tab yē-kar au
and father gone is thorns-in thorns fencing-for." Then this-one's and
 mōr larāi bhay-gay. Yē-kar mōr hār jīt lage-hai. Yē-kar
my quarrel became. This-one's my defeat victory is-staked. This-of
 niyāw-lā kar-dē, yē-har jaisan goṭhiyāt-hawai.' Sāheb-har tūrā-lē
decision do, this-one as is-saying.' The-Sāhib the-boy
 pūchhis ke, 'kas-rē tūrā, yē-kar bhēd-lā bataibē?' Tūrā kahis,
asked that, 'well boy, this-of the-meaning will-you-tell?' The-boy said,
 hau, mah^arāj, sāv-har sabō rupiyā-lā chhār-dēhī-nā, mah^arāj?
yes, Sir, the-banker all money will-give-up- (or) not, Sir?
 Wotek-mā sāheb-har sāv-lā pūchhis ke, 'yē-kar bhēd-lā tūrā-har
Thereupon the-Sāhib the-banker asked that, 'this-of meaning the-boy
 batāy-dēhī, tō sabō rupiyā-lā chhār-dēbē-nā?' Sāv kahis,
will-tell, then all the-rupees will-you-give-up?' The-banker said,
 'hau, mah^arāj. Au nahi^h-batāhī tau sajā-hō-jāhī-na, mah^arāj?
 'yes, Sir. And he-will-not-tell then will-he-be-punished-(or)-not, Sir?'
 Sāheb kahis 'achchhā, tum-man chupe-chāp thārhe rahā.' Sāheb
The-officer said 'all-right, you silently standing remain.' The-Sāhib
 tūrā-lā pūchhis, 'kas-rē, tūrā, taī kaise kaise sāv-lā goṭhiyāyē?'
the-boy-to asked, 'well, boy, then how how the-banker spoke?'
 Tūrā kahis, 'maī aisan goṭhiyāyāũ ke, sāv pūchhis ke, "kas-rē,
The-boy said, 'I in-this-way spoke that, the-banker asked that, "well,
 bābū, tōr dāi-dadā-man kah^h gaye-hai?" Tab maī kahyaũ
boy, thy parents where gone-are?" Then I said
 ke, "mōr dāi gaye-hai ēk-ke duī kare-bar, au dadā gaye-hai
that, "my mother gone-is one-of two making-for, and the-father gone-is
 kātā-mā kātā rūdhe-bar." Sunā, mah^arāj, mōr dāi gaye-hai chanā
thorns-in thorns fencing-for." Hear, Sir, my mother gone-is please
 dare-bar. Tab ēk-ṭhan-ke dū dār hōt-hai. Yē-kar bhēd iyā ay,
to-split. Then one-pea-of two split-peas became. This-thing-of meaning this is,

mah^arāj. Dūsar bāt aisan ay ke mōr dadā-har bhātā-bārī-mā
Sir. The-other thing so is that my father brinjal-garden-in
 kātā rūdhe-bar gaye-rahis. Tab, mah^arāj, bhātā-mā kātā hōt-hai.
thorns fencing-for . gone-was. Then, Sir, brinjals-in thorns are.
 Tab maī kahyaū, “kātā-mā kātā rūdhe gaye-hai.” Iyā sāw-har
Then I said, “thorns-in thorns to-fence gone-is.” This banker
 larāi laris mōr-lāg. Sāw-har wotek-mā baṛ^abaṛaye lāgis. Sāheb
a-fight fought me-of-with. The-banker thereupon to-murmur began. The-Sāhib
 kahis, ‘chup rahō, sāw. Taī tō hār-gayē. Iyā tūrā-har jīt-
said, ‘silent remain, O-banker. Thou surely art-defeated. This boy has-
 gaīs. Tūrā-har sir^atōn bāt-lā batāis-hai. Rupiyā-lā chhār-dē.
won. The-boy true things has-spoken. Rupees give-up.’

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a fisherman and his wife, with their only son. The fisherman owed some money to his banker, and one day the latter came to dun him for it. The old people were not at home and only the boy was keeping house. Asked the banker, ‘Well, boy, where have your father and mother gone?’ Said the boy, ‘My mother has gone to turn one into two, and my father has gone to fence thorns with thorns.’

‘What nonsense is this you are saying,’ said the banker. Replied the boy, ‘I am telling the simple truth.’

Then the banker and the boy began to quarrel, and the former challenged the latter to prove the truth of his words, and threatened if he did not do so to haul him off to the Sāhib’s court, and get him punished. The boy said he would tell the meaning of his words, if the banker would let off his father’s debt. Said the banker, ‘if you won’t tell it to me, I’ll get you put in jail.’ Said the boy, ‘Yes, Sir, I agree to that. Come along to the Sāhib.’ So the fisher-lad and the banker went off to the Sāhib, and there the banker made the following complaint:—

‘Sir, this morning I went to the fisherman’s house, and the only one there was this boy, his son. I asked him where his father and mother were, and he said to me, “my mother has gone to turn one into two, and my father has gone to fence thorns with thorns.” Thereon we began to quarrel, and laid a wager, which we have brought to you to decide.’ The Sāhib asked the lad if he would tell the meaning of his words. ‘Yes, Sir,’ said he, ‘provided the banker will remit my father’s debt.’ Then the Sāhib asked the banker if he agreed to this. ‘Yes, Sir,’ said he, ‘provided that if he fails to explain them he is punished.’ ‘All right,’ said the Sāhib, ‘hold your tongue, and stand where you are.’ Then he turned to the boy, and asked him, ‘well, boy, what was it that you said to the banker?’

Said the lad, ‘the banker asked where were my father and mother, and I replied, “my mother has gone to turn one into two, and my father has gone to fence thorns with thorns.” Sir, my mother had gone out to split pease, and when you do that, each pea turns into two. That is the meaning of my first statement; and as to the second, my father had gone to fence his egg-plant garden with thorns, and, Sir, the egg-plant is

itself a thorny shrub, and therefore I said that he had gone to fence thorns with thorns, and yet the banker quarrelled with me !'

The banker began to murmur, but the Sāhib said, 'hold your tongue. You have fairly lost, and the boy has fairly won, for he has proved that what he said was true. You must remit the debt his father owes.'

The Aryan language spoken in the Feudatory States immediately to the west and South of Bilaspur and Raipur, *viz.*, Kawardha, Chhuikhadan, Khairagarh, Nandgaon, and Kanker is the same form of Chhattīsgarhī as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kawardha, to the west of Bilaspur, and of Khairagarh, to the west of Raipur.

The following specimen is the deposition of a witness in the local dialect of Kawardha. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, *pos̥thaũ*, I support, instead of *pōsat-haũ*. This contraction is carried to an extreme in *rathai*, he dwells, for *rahat-hai*.

[No. 47.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ.

(STATE KAWARDHA.)

हम अपन ददा-के चार बेटा हन । ओ-माँ-ले मैं सब-ले बड़े हौं । मोर
दू भाई मोर संग-माँ रहत हवैं और एक भाई मड़मड़ा गाँव-माँ रथै । मैं अपन
दू भाई-ला बनौ-बूती कर-के पोसथौं । ओ-माँ-के एक-हर डपड़ा बजाथै । मोर
कोतवाली भुइयाँ मोर पास हवै । ते-ला जोत बो-के अपन पेट भरथन । एसों
मैं थोड़-कुन कोदो बोप्र-हवौं । पानी नहीं बरसिस तौन पा-के बिरवा सुखा
गइस । एसों मैं अपन दुन्नौं भाई-मन-ला खेती-माँ लगाहूँ का-बर के मोर
भुइयाँ पड़ती पड़ गईस-है । मैं अकेला नहीं जोत सकेऊँ और मोर पास बीज
घला नहीं रहिस । कुल जम्मा मोर पास दू बैला हवैं । एसों एक बैला रुपया
मिलही तों बिसाहूँ । दू बैला-माँ भुइयाँ बराबर नहीं जोत सकौं । मोर
दाई मोर दूसर भाई-के संग-माँ मड़मड़ा-माँ रहत-हवै कभू कभू मोर पास आ
जाथै । फिर अपन गाँव चले जाथै । मोर गाँव-ले ओ-कर गाँव एक कोस पड़थै ॥

TRANSLITERATION AND TRANSLATION.

Ham	apan	dadā-ke	chār	bēṭā	han.	Ō-mā-lē	maĩ	sab-lē
We	our	father-of	four	sons	are.	Them-in-from	I	all-than
bare	haũ.	Mōr	dū	bhāi	mōr	saṅg-mā	rahat-hawaĩ.	Āũr
elder	am.	My	two	brothers	me	with	live.	And
ek	bhāi	Maṛmaṛā	gāw-mā	rathai.	Maĩ	apan	dū	
one	brother	Maṛmaṛā	village-in	lives.	I	my-own	two	
bhāi-lā	bani-būti	kar-ke	pos̥thaũ.	Ō-mā-ke	ēk-har	ḍapṛā		
brothers	field-labour	doing	support.	Those-in-of	one	drum		
bajāthē.	Mōr	kotwāli	bhuiyā	mōr	pās	hawai.	Tē-lā	jōt
plays-on.	My	kōtwāli(-of)	land	me	with	is.	That	ploughing
bō-ke	apan	pēt	bhar̥than.	Ēsō	maĩ	thōṛ-kun	kōdō	
sowing	our-own	bellies	we-fill.	This-year	I	a-little	kōdō	

bōe-hawaũ. Pānī nahī bar³sis taun pā-ke bir³wā sukhā
have-sown. Rain not rained that on-account-of plants dry
 gais. Ēsō maĩ apan dunnō bhāi-man-lā khētī-mā lagāhũ,
went. This-year I my-own both brothers agriculture-in will-engage,
 kā-bar-ke mōr bhuiyā par³tī par-gais-hai. Maĩ akellā nahī
because-that my land fallow has-fallen. I alone not
 jōt sakeũ, āūr mōr pās bij ghalā nahī rahis. Kul-jammā
plough could, and me-of with seed also not was. Altogether
 mōr pās dū bailā hawaĩ. Ēsō ēk bailā rup³yā mil³hī tō
me-of with two bullocks are. This-year one bullock rupees will-be-found then
 bisāhũ. Dū bailā-mā bhuiā barābar nahī jōt-sakaũ. Mōr
I-shall-buy. Two bullocks-in land properly not I-can-plough. My
 dāi mōr dūsar bhāi-ke saṅg-mā Maṛmaṛā-mā rahat-hawai.
mother my another brother-of company-in Maṛmaṛā-in lives.
 Kabhū-kabhū mōr pās ā-jāthē. Phir apan gāw chale-jāthē.
Some-times me near comes, Again her-own village-to goes-away.
 Mōr gāw-lē ō-kar gāw ēk-kōs par³thē.
My village-from her village one-kos lies.

FREE TRANSLATION OF THE FOREGOING.

We are four sons of one father, of whom I am the eldest. Two of my brothers are living with me, and one is living in the village of Maṛmaṛā. I support my two brothers by field labour, and one of them is also a drummer. I am in possession of some *kōtwālī* land, and we fill our bellies with its produce. This year I sowed some *kodo*, but the plants withered owing to the drought. I shall have to employ both my brothers in cultivating it this year, as it has fallen fallow, for I could not plough it alone, and besides had no seed. All the cattle that I have are two bullocks. If I can scrape together enough money this year, I intend to buy another, for I cannot plough it thoroughly with one pair. My mother lives with my other brother at Maṛmaṛā. Sometimes she comes to stay with me, and again returns to her own village, which is a couple of miles distant from mine.

The following specimen of the dialect spoken in Khairagarh is the statement of an accused person made in a criminal court. We may note the influence of the dialect of the neighbouring district of Bhandara, in the use of the postposition *mē̃*, instead of *mā̃*, to form the locative case. The only other peculiarity which need be noticed is the tendency to aspirate the *k* in the postpositions *kā̃*, the sign of the dative-accusative, and *kar*, the sign of the genitive. Thus, we have *gāy-khā̃*, the cow, instead of *gāy-kā̃*; *ō-khā̃*, instead of *ō-kā̃*, it; *okh^orē ghar-mē̃*, in her house.

[No. 48.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ.

(STATE KHAIRAGARH.)

मैं बैला-ला जबरदस्तौ नइ लेंव। जुलफिकार हुसैन-हर तिजिया-के गाय-ला ५१/७ में लेइस। फेर दूसर दिन गाय-ला फेरे बर कहिस। अउर येह घलाव कहिस के एक रुपिया-ला फेर देवे तो गाय-खा लेहौं। फेर तिजिया-हर एक रुपिया मोर-से माँगिस। मैं बनियाँ-मन-के आगूँ एक रुपिया तिजिया-ला दियेव। तिजिया कबूले-रहिस के पंदरा दिन-में रुपिया दे-देहौं। कहूँ नइ दियेव तो मोर बैला गहना है। ओ-खा तैं लै लेवे। बैला नइ लाइस। बैला-ला तिजिया अपन घर-में राखिस। जुलफिकार हुसैन-हर तिजिया-के तरफ-ले एक चिट्ठी लिख दिये रहिस है जे-ला पेस करे-हौं। पंदरा दिन हो-गय तिजिया रुपिया नइ देइस। अउर बैला-ला मोर घर-में साँवत गोंड़ अउर मझला सिरदार-के साम्हूँ सौप देइस। बैला ७ रुपिया के रहिस-हय। जब बैला मो-ला सौप देइस तो मैं ओ-ला बाँध लियेउँ। तिजिया मोर आगू रुपिया ले-के नइ आइस। कोतवाल रुपया ले-के आइस। मैं घर-में नइ रहेउँ। कोतवाल रुपिया ले-के फिर गइस। जुलफिकार हुसैन घलाव रुपिया ले-के मोर पास कभूँ नइ आइस अउर न मो-ला रुपिया देइस। तिजिया-हर जब बैला-ला गहना राखिस तो बैला ओखरे घर-में रहिस-है। मैं बैला-ला नइ देखेउँ। मोर ऊपर सराव-के मुकदमा-में पचास रुपिया जरिमाना होये रहिस-है तहसीलदार के इहाँ ले ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ.

(STATE KHAIRAGARH.)

TRANSLITERATION AND TRANSLATION.

Maĩ bailā-lā jabar-dastī naī lēw. Julphikār Husain-har Tijiyā-ke
I the-ox by-force not took. Julphikār Husain Tijiyā-of
 gāy-lā pāch rupiyā pāch ānā-mē lēis. Phēr dūsar din gāy-lā
cow five rupees five annas-in took. Again another day the-cow
 phēre-bar kahis. Aūr yēhū ghalāw kahis ke, 'ēk rupiyā-lā phēr
to-return he-said. And this-also also said that, 'one rupee back
 dēbē tō gāy-khā lē-haũ.' Phēr Tijiyā-har ēk rupiyā mōr-sē
thou-wilt-give then the-cow I-will-take.' Again Tijiyā one rupee me-from
 māgis. Maĩ baniyā-man-ke āgū ēk rupiyā Tijiyā-lā diyēw. Tijiyā
asked. I the shop-keepers-of in-presence one rupee Tijiyā-to gave. Tijiyā
 kabūle-rahis ke, 'pandarā din-mē rupiyā dē-dēhaũ. Kahū-naī-diyēw, tō
had-promised that, 'fifteen days-in rupees I-will-give. If-I-did-not-give, then
 mōr bailā gah^anā-hai. Ō-khā taĩ lāi-lēbē.' Bailā naī lāis.
my ox is-mortgaged. That thou wilt-take.' The-ox not she-brought.
 Bailā-lā Tijiyā apan ghar-mē rākhis. Julphikār-Husain-har Tijiyā-ke taraf-
The-ox Tijiyā her-own house-in kept. Julphikār-Husain Tijiyā-of side-
 lē ēk chitṭhī likh-diye-rahis-hai jē-lā pēs-kare-haũ. Pandarā din
from one letter had-written which I-have-produced. Fifteen days
 hō-gay Tijiyā rupiyā naī dēis. Aūr bailā-lā mōr ghar-mē Sāwat Gōṛ
passed Tijiyā rupees not gave. And the-ox my house-in Sāwat Gōṛ
 aūr Majhlā sir^adār-ke sāmḥū saũp-dēis. Bailā sāt rupiyā-ke
and Majhlā head-man-of presence-in she-made-over. The-ox seven rupees-of
 rahis-hay. Jab bailā mō-lā saũp-dēis, tō maĩ ō-lā bādh-liyeũ.
was. When the-ox me-to she-made-over, then I it binding-took.
 Tijiyā mōr āgū rupiyā lē-ke naī āis. Kot^awāl rupiyā lē-ke
Tijiyā me before the-rupee taking not came. The-kōtwāl the-rupee taking
 āis. Maĩ ghar-mē naī^araheũ. Kot^awāl rupiyā lē-ke phir-gāis. Julphikār
came. I house-in not was. The-kōtwāl the-rupee taking went-back. Julphikār
 Husain ghalāw rupiyā lē-ke mōr pās kabḥū naī āis. Aūr na mō-lā
Husain also rupees taking me near ever-even not came. And not me-to
 rupiyā dēis. Tijiyā-har jab bailā-lā gah^anā-rākhis, tō bailā okh^arē
the-rupee gave. Tijiyā when the-ox mortgaged, then the-ox her

ghar-mē̃ rahis-hai. Maĩ bailā-lā naĩ dēkheũ. Mōr ūpar sarāb-ke mukaḍmā-
house-in was. I the-ox not saw. Me on wine-of case-
 mē̃ pachās rupiyā jarimānā hōye-rahis-hai Taḥsildār-ke ihā̃-lē.
in fifty rupees fine had-became Tahsildār-of near-from.

FREE TRANSLATION OF THE FOREGOING.

I did not carry off the bullock by force. Zū-'l-fiqār Ḥusain bought a cow from Tijiyā for five rupees five annas. Next day he returned it to her, saying he would not keep it unless she gave him back one rupee of its price. So Tijiyā asked me for a rupee, and I gave it to her in the presence of the shop-keepers, on condition that, if she did not repay me within fifteen days, her bullock was to be mortgaged to me as security. She did not bring the bullock, which she had safe in her own house. Zū-'l-fiqār Ḥusain wrote the conditions of the loan on a piece of paper in her name, which I have already produced in court. The fifteen days passed, and Tijiyā could not pay me the money, so she brought the bullock to my house, and made it over to me in the presence of Sāwat Gōṇḍ and Majhlā Sirdār. It was worth some seven rupees. When she made over the bullock to me, I took it and tied it up. She did not subsequently bring me the money. The *Kōtwāl* came to my house with it, but I was not then at home, so he went back without paying me. Zū-'l-fiqār never came to me with the money, or gave it to me. When Tijiyā mortgaged the ox to me, she had it at the time in her house, but I did not look at it.

I was once fined fifty rupees by the *Tahsildār*, in a case about liquor.

KHALṬĀHĪ.

Chhattīsgarhī is also spoken in the east of the District of Balaghat, in the Chauria, Saletekli, Bhim Lat, and Raigarh Parganas, by 88,300 people. In the preliminary rough lists of the survey this dialect was provisionally entered as a form of Baghēlī, but a perusal of the accompanying specimen will show that it is nearly pure Chhattīsgarhī. It is locally known as Khalṭāhī, more correctly spelt 'Khalṭāhī,' or the language of Khalōṭī, which is the name of the Bilaspur district current in Balaghat.

There are a few local peculiarities presented by the specimen, the most noteworthy of which are the following. The word for 'that', 'he', is sometimes written *ō* and sometimes *wō*. This is probably merely a case of uncertain orthography. Its oblique form appears once as *wē*. The postposition of the locative is sometimes *mā* (as in Baghēlī) and sometimes *mē*. The characteristic consonant of the present participle is *th* not *t*. Thus, we find *khāthē*, they used to eat, which is not contracted from *khāt-hē*, as we might expect from the frequency with which this very contraction occurs in Chhattīsgarhī. It rather corresponds to the Hindōstānī *khātē*. Another example is the Present Definite *kar^athē-hō*, I am doing. A true instance of the contraction above referred to is *raṭhas*, for *raḥat-has*, thou art. Isolated peculiar forms are *kare-hōwōgā*, I have done, and *rahisē* for *rahis*, he was.

[No. 49.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (KHALTĀHĪ) DIALECT.

(DISTRICT BALAGHAT.)

कोन मनखे-के दू भन बेटा रहिस । वो-मा-ले छोटे बेटा-हर ददा-से कहिस अगा ददा जोन हमार धन है ओ-मा-ले मोर बाटा-ला दे । तब ओ-हर अपन धन-ला बाट देइस । गजब दिन नहीं भइस के नान्हे बेटा-हर सबो-ला घर-के आन राज चल दइस और ओ ठोर-में जाय-के अपन धन छिनाल-पना-में मेट डारिस । जब सबो सिराय-गये तब ओ राज-में दुकाल पड़िस औ वो गरीब हो-गइस । औ वो जा-के वे राज-के एक-के घर-में रहन लगिस । तीन-हर बोलिस अपन खेत-में सूरा चराय-बर भेजिस । औ वो-हर कौंदा भुसा-से जोन-ला सुअर खाथे अपन खान लगिस औ कोनो-हर कुकु नहीं देवे । तब वो-ला सुरता आइस औ वो-हर कहिस मोर ददा-के घर-में कतको बनिहार भुतियार-ला खाय-बर गजब मिलथे औ मैं भूख-से मरत-हौं । मैं उठ-के अपन ददा-के पास जाहूँ औ वो-कर-से कहूँ के ददा मैं-हर संसार भर-ले खराब काम वो तोर आगू चँडाली करे-हीवोगा कि जे-मा मैं तोर बेटा कहे-के लाइक नहीं हौं । मो-ला अपन बनिहार भुतियार-में मो-हो-ला एक भन दाखिल समझ-ले । तब वो-हर उठ-कर अपन ददा-के पास चले-लगिस । तब-ले ओ-हर दुर-हेच रहे तब ओ-कर ददा-हर देख-कर मया करिस अउर दउर-कर ओ-कर गर-ला पोठार-लेइस अउर चूमा-लेइस । बेटा-हर ददा-ला कहिस कि ददा मैं-हर दुनिया-के बाहिर तोर आगू पाप किये-हौं औ तोर बेटा कहाये-के लाइक नइयों । तब ददा-हर एक भन नोकरन-से कहिस के सब-ले अक्का कपड़ा हेर-के वो-ला पहिना-दे औ वो-कर हाथ-में मुँदरी औ गोड़-में पनही पहिना-दे औ हम खाबो पीबो मजा करबो । का-बर ये मोर बेटा-हर मोर-ले मरे दाखिल निकल-गये-रहिसे तोन-हर आज जौहिस औ गवा-गये-रहिसे तोन-हर मिलिस । तब वो-मन मजा-करे लगिन ॥

ओ-कर बड़े बेटा-हर खेत-में रहिस । औ जब वो-हर घर-के तीर पोह-चिस तब बाजा औ नाचा-ला सुनिस । औ वो-हर अपन नोकर-मन-ले एक भन-ला अपन तीर बलाय-के पूछिस ये का है । ओ-हर वो-कर-से कहिस तोर भाई आये-

है औ तोर ददा-हर अछा भात खाये-बर बनाय-है का-बर के वो-ला अछा मोटा ताजा पाइस। तब वो-हर रिस करिस औ भीतर डाहर जाये-बर मन नहीं करिस। तब ओ-कर ददा-हर बाहिर आइस औ वो-ला मनाये लगिस। ओ-हर ददा-ला जवाब देइस कि मै-हर अतेक बरस-ले तोर हाथ पाँव करथे-हीं औ कभू तोर जुबान-ला नहीं टारैव औ तै-हर मो-ला कब-हूँ एक भँड़ा नहीं दये के मै अपन संगी-मन संग मजा करतैव। तोन तोर यह बेटा किसबिनो-के संग तोर धन-ला खाइस है जैसने आइस तैसने तै-हर वो-कर खातिर अछा खाये-बर बनाइस। ददा-हर ओ-कर संग कहिस अरे बेटा तै-हर मोर संग-मेँ हमेशा रथस। जोन मोर है तोन सब तोर है। तोन खातिर मजा करना औ खुसौ करना ठवका रहिस का-बर कि ये तोर भाई मरे-रहिस तोन-हर जोइस-है। गवाय गये-रहिस-है तोन-हर मिलिस-है ॥

[No. 49.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LĀRIĀ (KHALṬĀHĪ) DIALECT.

(DISTRICT BALAGHAT.)

TRANSLITERATION AND TRANSLATION.

Kōnē man^akhē-ke dū jhan bēṭā rahis. Wō-mā-lē chhōṭe
A-certain man-of two persons sons were. Them-in-from the-younger
 bēṭā-har dadā-sē kahis, ‘agā dadā, jōn hamār dhan hai
son the-father-to said, ‘O father, what our property is
 ō-mā-lē mōr bāṭā-lā dē.’ Tab ō-har apan dhan-lā bāt
that-in-from my share give.’ Then he his-own property dividing
 dēis. Gajab din nahī bhaīs ke nānhe bēṭā-har sabō-lā dhar-ke
gave. Many days not became that the-younger son all taking
 ān rāj chal-daīs. Aur ō ṭhōr-mē jāy-ke apan dhan
another kingdom-to went-away. And that place-in going his-own fortune
 chhināl-panā-mē mēṭ-dāris. Jab sabō sirāy-gaye tab ō rāj-mē
licentiousness-in wiped-out. When all was-spent then that country-in
 dukāl paṛis au wō garīb hō-gaīs. Au wō jā-ke wē rāj-ke
a-famine fell and he poor became. And he going that country-of
 ēk-ke ghar-mē rahan lagis. Taun-har bōlis apan khēt-mē sūrā
one-of house-in to-live began. That (man) spoke his-own field-in swine
 charāy-bar bhējis. Aur wō-har kōṛhā-bhusā-sē jōn-lā sūar khāthē
to-feed sent-him. And he grass-chaff-with which swine used-to-eat
 apan khān lagis; au kōnō-har kuchhu nahī dēwē. Tab wō-lā
himself to-eat began; and any-body anything not used-to-give. Then him-to
 sur^atā āis aur wō-har kahis, ‘mōr dadā-ke ghar-mē kat^akō
senses came and he said, ‘my father-of the-house-in how-many
 banihār bhutiyār-lā khāy-bar gajab mil^athē aur maī bhūkh-sē
field-labourers hired-servants-to to-eat much is-given and I from-hunger
 marat-haū. Maī uṭh-ke apan dadā-ke nās jāhū au wō-kar-sē kahū
am-dying. I arising my-own father-o I will-go and him-to will-say
 ke, “dadā, maī-har samsār bhar-lē kharāb kām wō tōr āgū
that, “father, I the-world against bad deed and of-thee before
 chāḍāli kare-hōwōgā; ki jē-mā maī tōr bēṭā kahe-ke lāik nahī
vile-conduct have-done; that which-in I thy son being-called-of fit not
 haū. Mō-lā apan banihār bhutiyār-mē mo-hō-lā ēk jhan
am. Me thy-own field-labourers hired-servants-among me-also one individual

dākhil samajh-lē.”’ Tab wō-har uṭh-kar apan dadā-ke pās chale
entered consider.”’ Then he arising his-own father-of near to-walk
 lagis. Tab-lē ō-har dur-hēch rahe tab ō-kar dadā-har dēkh-kar mayā
began. Then he distant-even was then his father seeing-him pity
 karis aūr daūr-kar ō-kar gar-lā poṭār-lēis aūr chūmā lēis. Bēṭā-har
did and running his neck embraced and kisses took. The-son
 dadā-lā kahis ki, ‘dadā, maī-har duniyā-ke bāhir tōr
the-father-to said that, ‘father, I the-world-of against of-thee
 āgū pāp kiye-haū, au tōr bēṭā kahāye-ke lāik naīyō.’ Tab
before sin have-done, and thy son to-be-called worthy not-am.’ Then
 dadā-har ēk jhan nok^aran-sē kahis ke, ‘sab-lē achhā
the-father one individual servants-from said that, ‘all-than good
 kap^arā hēr-ke wō-lā pahinā-dē, au wō-kar hāth-mē
clothes having-taken-out him-to putting-on-give, and his hand-on
 mūd^ari au gōr-mē pan^ahi pahinā-dē. Au ham khābō-pibō
a-ring and feet-on shoes putting-give. And we shall-eat-drink
 majā kar^abō; kā-bar yē mōr bēṭā-har mōr-lē mare dākhil
(and-)rejoicing make; because this my son me-for dead like
 nikal-gaye-rahis, tōn-har āj jīhis; au gawā gaye-rahisē
had-gone-away, he to-day came-to-life; and lost had-gone,
 tōn-har milis.’ Tab wō-man majā kare lāgin.
he is-found.’ Then they rejoicing to-make began.
 Ō-kar barē bēṭā-har khēt-mē rahis. Au jab wō-har ghar-ke tīr
His elder son the-field-in was. And when he the-house-of near
 poh^achis tab bājā au nāchā-lā sunis. Au wō-har apan
arrived then music and dancing he-heard. And he his-own
 nōkar-man-lē ēk jhan-lā apan tīr balāy-ke pūchhis, ‘yē kā hai?’
servants-from one individual himself near calling asked, ‘this what is?’
 Ō-har wō-kar-sē kahis, ‘tōr bhāī āye-hai, au tōr dadā-har achhā bhāt
He him-to said, ‘thy brother is-come, and thy father good rice
 khayē-bar banāy-hai; kā-bar-ke wō-lā achhā mōṭā-tājā pāis.’ Tab
to-eat has-prepared; because him well healthy he-found.’ Then
 wō-har ris karis au bhītar dāhar jāyē-bar man nahī karis. Tab
he anger did and inside direction going-for mind not made. Then
 ō-kar dadā-har bāhir āis au wō-lā manāye lagis. Ō-har dadā-lā
his father outside came and him to-appease began. He the-father-to
 jāwāb dēis ki, ‘maī-har atek baras-lē tōr hāth pāw kar^athē-hō:
answer gave that, ‘I so-many years-for thy hand feet am-doing:
 au kabhū tōr jubān-lā nahī tārēw. Au tai-har mō-lā kab^ahū
and ever-even thy words not I-disobeyed. And thou me ever-even
 ēk bhērā nahī dayē, ke maī apan sāngī-man-sāng majā
one ram not gavest, that I my-own companions-with rejoicing

kar^ttēw. Tōn tōr yah bēṭā kis^abinō-ke saṅg tōr dhan-lā
might-have-made. So thy this son harlots-of with thy fortune
 khāis-hai, jāis^ane āis, tāis^ane tai-har wō-kar khātir achhā
eaten-up-has, as-even he-has-come, so-even thou him for good
 khāye-bar banāis.['] Dadā-har ō-kar-saṅg kahis, 'arē bēṭā, tai-har
food-to-eat hast-prepared.' The-father him-to said, 'O son, thou
 mōr saṅg-mē hamēsā rathas. Jōn mōr hai, tōn sab tōr hai. Tōn
me with always livest. What mine is, that all thine is. That
 khātir majā kar^anā au khusī kar^anā ṭhaw^akā rahis, kā-bar-ki
for rejoicing to-make and happiness to-make proper was, because
 yē tōr bhāi mare-rahis, tōn-har jūis-hai; gawāy gaye-rahis-hai,
this thy brother had-been-dead, he has-come-to-life; lost had-been,
 tōn-har milis-hai.[']
he has-been-found.'

SURGUJĪĀ.

The home of pure Chhattisgarhī is the districts of Raipur and Bilaspur, with the adjoining Feudatory States. As we go north, the language gradually merges more and more into the form of Bhojpurī spoken in Chota Nagpur, and known as Nagpuriā. In the States of Korea, Sarguja, and Udaipur, and in the western half of Jashpur, a true sub-dialect is found, which is based in the main on Chhattisgarhī, but which possesses many of the characteristics of Nagpuriā. This latter dialect is spoken in the eastern half of Jashpur, and thence, eastwards and north-eastwards over the Ranchi plateau. The people of Korea and Sarguja have no name for their local dialect, but in Jashpur, which is a bilingual or rather (for Oriyā is also spoken in it) a trilingual State, a necessity has been found for a name to distinguish it from Nagpuriā, and it is called Surgujīā. This name may therefore be adopted for the dialect. The word means the language of Sarguja or Surgūjā, and that is the largest and most important of the three States in which the dialect appears.

Two specimens, which have been prepared by Babu Manmatha Nath Chatterji, the Manager of the Jashpur State, are here given of the Surgujīā dialect. The first is a version of the Parable of the Prodigal Son, and the second is a piece of folklore. The following are the principal points in which the language differs from standard Chhattisgarhī. It will be seen that they are all, at the same time, points of agreement with Nagpuriā.

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpuriā, to pronounce a final or unaccented short *i* in the preceding syllable. There are many examples of this. It will suffice to quote *mañ^ssē*, for *manisē*, a man; *bāñt*, for *bāñti*, having divided; *kūid*, for *kūdi*, having run, and even *kañr*, for *kare*, in *kañr-āhañ*, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Chhattisgarhī, as in *rākh^tthē*, they place, and this is carried to extreme in the word *kathē*, for *kahat-hē*, he says.

II. NOUNS.—Instead of *kā*, we have *kē* for the sign of the dative-accusative, as in *ō-kē*, to him. The sign of the genitive is sometimes the Nagpuriā *kar*, instead of *ke*, as in *mañ^ssē-kar*, of a man; *muluk-kar*, of the country.

The nasal is often omitted in the locative postposition *mā*, so that we have *mā*. We also find the Bhojpurī locative in *ē*, which is used indifferently as an instrumental, or as a locative, as in *bhūkhē*, by hunger; *gharē*, in the house; *piñhē*, on the back.

III. PRONOUNS.—‘We’ is *hāmē-man*, with a long *ā* in the first syllable. So also, the word for ‘own’ is *āpan*, with a similar prolongation of the same syllable.

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb substantive, the present tense of which is taken bodily from Nagpuriā, with a lengthening of the initial *ā*, as in *āhañ*, I am; *āhē*, he is; *āhañ*, they are. The finite verb is usually conjugated as in standard Chhattisgarhī, but there are isolated Nagpuriā forms as *kar^alō*, I did; *hōe-l*, for *hōe-lā*, it becomes; and *karek-lāgin*, they began to make.

[No. 50.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARĪĀ (SURGUJĪĀ) DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

भने मइनसे-कर दू-गोट बेटा रहिन। छोट बेटा-हर आपन बाप-हर-ला कहिस कि ए दाऊ माल-जाल-मन-ला जे मोर बाँटा होथे से मो-ला दे। तेखन ओ ओ-मन मधे आपन जिना-ला बाँट दिहिस। ढेर दिन नहि भै-रहिस कि छोट बेटा-हर सगरो-ला ठुराइस आर ढेर दुरिहा मुलुक-दन चले-गइस। आर तिहाँ सगरो धन-खुर्जी-ला लुचइ-मा खोय डारिस। आर जब सगरो-ला सिराय-चुकिस ओ मुलुक-मा बड़ा अकाल होइस आर ओ-के दुख होएक लागिस। आर ओ गइस आर ओ मुलुक-कर भने मइनसे संग जोराय भइस आर ओ ओ-ला घेंटा चराएक-ले डाँड़े भेजिस। आर ओ जे बसा-ला घेंटा खात-रहिन ते-ला पातिस तो खुसी-से आपन पेट-ला भरतिस। मुदा ओ-हो कोनो-हर ओ-ला निच्च दिहिन। आर ओ-के जब सुरता भइस तब कहिस मोर दाऊ-ठन एतेक धँगरा आहँ आर ते-मन खाएक-ले-हौं पूरे पावत-आहँ आर मै भूखे मरत-आहँ। मै उठहूँ आर दाऊ-ठन जाहूँ आर ओ-ला कहहूँ ए दाऊ मै भगवान-घर आर तोरोच-ठन कसूर कइर-आहँ आर आव मै तोर बेटा हौं ए नियर कहे-कर जोग नखौं तो कमिया मधे भनेक नियर मो-हौं-ला राख। आर ओ उठिस आर दाऊ-हर-ठन आइस। मगर ओ ढेर-ताने रहिस तैसनेच दाऊ-हर ओ-ला देखिस आर ओ-ला मया लागिस। आर ओ कूइद गइस आर ओ-कर ठेंदु-ला पोटारिस आर ओ-ला चुमिस। आर बेटा-हर ओ-ला कहिस ए दाऊ मै भगवान-घर आर तोरोच-ठन कसूर कइर-आहँ आर आव मै तोर बेटा हौं इसन कहेक-कर लाएक नखौं। मगर बाप-हर आपन धँगरा-मन-ला कहिस निमार-के बेस लुगा-ला लाना आर ए-ला पिँधावा आर हाथ इ-कर-माँ मुँदरी पिँधावा आर गोड़ उ-कर-माँ जूता आर लगे हामे-मन खाहूँ आर खुसी करहूँ। काहे कि ए मोर बेटा मरे-रहिस ते फेर जी-आहे भूले-रहिस ते मिलिस आर ओ-मन खुसी करेक लागिन ॥

तेखन ओ-कर बड़े बेटा-हर डाँड़े रहिस । आर ओ आबो-करिस आर घर-जहाँ पहुँचिस कि बाजा-नाच-ला सुनिस । आर ओ धँगरा मधे एक भन-ला बलाइस आर पूछिस ए का होत-आहे । तब ओ ओ-ला कहिस तोर भाई आइस-आहे । आर तोर दाज ओ-ला बेसे-बेस पाइस ओहेच खातिर भोज देइस-आहे । आर ओ-हर जँगाइस आर घरे निच्च ठूकत-रहिस ते-माहाँ बाप-हर ओ-कर बहिरे-आइस आर ओ-ला मनावेक लागिस । आर ओ आपन बाप-ला कहि-सुनाइस देख-ना एतेक बकर मैँ तोर नोकरी करलों आर तोर हुकुम-ला कइहो नही उठाए-हौँ मुदा तैँ मो-ला कइहो गोटेक छेरी छौआ-हौँ नही देइ-हस कि मैँ मोर इआर-मन-सैँ खुसी करतौँ । मगर तोर ए बेटा-हर आबो करिस जे तोर जिना-ला कसबी-मन-ला खियाय सिराइस ते-कर लागिन तैँ भोज देइ-हस । आर ओ ओ-ला कहिस ए बेटा तैँ सबेच दिन मोर संगे रह-थस आर जे कुछ मोर आहै से तोरेच आहै । हामे-मन-ला चाहबे करत रहिस कि खुसी करतैँ आर खुस होतैँ ए-खातिर कि ए तोर भाई मरे-रहिस ते फेर जो-आहै आर भूल रहिस ते मिलिस-आहै ॥

[No. 50.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SURGUJĪĀ) DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Jhanē	main'sē-kar	dū-gōṭ	bēṭā	rahin.	Chhōṭ	bēṭā-har			
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger</i>	<i>son</i>			
āpan	bāp-har-lā	kahis	ki,	' ē	dāū,	māl-jāl-man-lā	jē		
<i>his-own</i>	<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>' O</i>	<i>father,</i>	<i>the-property-of</i>	<i>what</i>		
mōr	bāṭā	hōthē	sē	mō-lā	dē.'	Tēkhan	ō	ō-man	madhē
<i>my</i>	<i>share</i>	<i>becomes</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>he</i>	<i>them</i>	<i>among</i>
āpan	jinā-lā	bāiṭ	dihis.	Dhēr	din	nahi	bhai-rahis	ki	
<i>his-own</i>	<i>living</i>	<i>having-divided</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>been-had</i>	<i>that</i>	
chhōṭ	bēṭā-har	sag ^a rō-lā		ṭhurāis	ār	dhēr		durihā	
<i>the-younger</i>	<i>son</i>	<i>everything</i>		<i>collected</i>	<i>and</i>	<i>a-very</i>		<i>distant</i>	
muluk-dan	chale-gaīs.	Ār	tiḥā	sag ^a rō		dhan-khurjī-lā			
<i>country-toward</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>the-entire</i>		<i>wealth-property</i>			
luchāi-mā	khōy-dāris.	Ār	jab	sag ^a rō-lā	sirāy-chukis	ō	muluk-mā		
<i>debauchery-in</i>	<i>he-lost.</i>	<i>And</i>	<i>when</i>	<i>everything</i>	<i>he-squandered</i>	<i>that</i>	<i>country-in</i>		
barā	akāl	hōis,	ār	ō-kē	dukh	hōek	lāgis.	Ār	
<i>a-great</i>	<i>famine</i>	<i>occurred,</i>	<i>and</i>	<i>him-to</i>	<i>distress</i>	<i>to-be</i>	<i>began.</i>	<i>And</i>	
ō	gaīs	ār	ō	muluk-kar	jhanē	main'sē	saṅg		
<i>he</i>	<i>went</i>	<i>and</i>	<i>that</i>	<i>country-of</i>	<i>a-certain</i>	<i>man</i>	<i>with</i>		
joṛāy	bhaīs,	ār	ō	ō-lā	ghēṭā	charāek-lē	dāṛē		
<i>joined</i>	<i>became,</i>	<i>and</i>	<i>he</i>	<i>him</i>	<i>swine</i>	<i>feeding-for</i>	<i>in-the-field</i>		
bhējis.	Ār	ō	jē	busā-lā	ghēṭā	khāt-rahin	tē-lā		
<i>sent.</i>	<i>And</i>	<i>he</i>	<i>what</i>	<i>chaff</i>	<i>the-swine</i>	<i>used-to-eat</i>	<i>that</i>		
pātis	tō	khusī-sē	āpan	pēṭ-lā	bhar ^a tis.	Mudā			
<i>(if)-he-had-got</i>	<i>then</i>	<i>happiness-with</i>	<i>his-own</i>	<i>belly</i>	<i>he-would-have-filled.</i>	<i>But</i>			
ō-hō	kōnō-har	ō-lā	nichch	dihin.	Ār	ō-kē	jab	sur ^a tā	
<i>that-also</i>	<i>anyone</i>	<i>that</i>	<i>not</i>	<i>gave.</i>	<i>And</i>	<i>him-to</i>	<i>when</i>	<i>senses</i>	
bhaīs	tab	kahis,	' mōr	dāū-ṭhan	ētek	dhāg ^a rā	āhaī	ār	
<i>became</i>	<i>then</i>	<i>he-said,</i>	<i>' my</i>	<i>father-near</i>	<i>so-many</i>	<i>servants</i>	<i>are</i>	<i>and</i>	

tē-man khāek-lē-hō pūrē pāwat-āhaĩ, ār maĩ bhūkhē
they eating-than-even more getting-are, and I by-hunger
 marat-āhaũ. Maĩ uṭh'hũ ār dāu-ṭhan jāhũ, ār ō-lā
dying-am. I will-arise and father-near will-go, and him-to
 kah'hũ, "ē dāu, maĩ bhag^awān-ghar ār tōr-ōch-ṭhan
I-will-say, "O father, I in-God's-house and of-thee-also-near
 kasūr kaĩr-āhaũ, ār āb maĩ tōr bēṭā haũ ē niyar
offence done-have, and now I thy son I-am this like
 kahe-kar jōg nakhaũ. Tō kamiyā madhē jhanek niyar
saying-of fit am-not. Therefore servants among one-person like
 mō-hō-lā rākh." "Ār ō uṭhis ār dāu-har-ṭhan āis.
me-also keep." And he arose and the-father-near came.
 Magar ō dhēr-tānē rahis tāisⁿ-ēch dāu-har ō-lā dēkhis, ār ō-lā
But he very-distant was then-even the-father him saw, and him-to
 mayā lāgis. Ār ō kūid gaīs, ār ō-kar dhēṭu-lā poṭāris,
compassion occurred. And he having-run went, and his neck embraced
 ār ō-lā chumis. Ār bēṭā-har ō-lā kahis, 'ē dāu, maĩ bhag^awān-ghar
and him kissed. And the-son him-to said, 'O father, I (in)-God's-house
 ār tōr-ōch-ṭhan kasūr kaĩr-āhaũ, ār āb maĩ tōr bēṭā hau isan
and of-thee-also-near offence done-have, and now I thy son am thus
 kahek-kar lāek nakhaũ.' Magar bāp-har āpan dhāg^arā-man-lā
saying-of fit am-not.' But the-father his-own servants-to
 kahis, 'nimār-ke bēs lugā-lā lānā, ār ē-lā pīdhāwā;
said, 'having-selected good garment bring-ye, and this-person-to put-on;
 ār hāth-i-kar-mā mūd^ri pīdhāwā; ār gōṛ-u-kar-mā jūtā; ār
and hand-this-one-of-on a-ring put-on; and feet-him-of-on shoes; and
 lagē, hāmē-man khāhũ ār khusī kar'hũ. Kāhe ki ē mōr
come, we will-eat and merriment will-make. Why that this my
 bēṭā mare-rahis, tē phēr jī-āhē; bhūle-rahis, tē milis.' Ār
son dead-was, he again alive-is; lost-was, he was-found.' And
 ō-man khusī karek lāgin.
they merriment to-make began.

Tēkhan ō-kar bare bēṭā-har ḍārē rahis. Ār ō ābō-karis,
Then his elder son in-the-field was. And he coming-did,
 ār ghar-jahā pahūchis, ki bājā-nāch-lā sunis. Ār ō dhāg^arā
and the-house-near arrived, that music-dancing he-heard. And he servants
 madhē ēk jhan-lā balāis, ār pūchhis, 'ē kā hōt-āhē?' Tab
among one person called, and asked, 'this what happening-is?' Then
 ō ō-lā kahis, 'tōr bhāi āis-āhē, ār tōr dāu ō-lā bēsē-bēs
he him-to said, 'thy brother come-is, and thy father him safe-and-sound
 pāis, ōh-ēch khātir bhōj dēis-āhē.' Ār ō-har jāgāis, ār
got, that-indeed for a-dinner has-given.' And he was-angry, and

gharē nichch dhūkat-rahis. Tē-māhā bap-har ō-kar bahirē āis,
in-the-house not entering-was. There-on the-father him-of outside came,
 ār ō-lā manāwek lāgis. Ār ō āpan bāp-lā kahi sunāis,
and him to-entreat began. And he his-own father-to having-said caused-to-hear,
 ‘dēkh-nā, ētek bachhar maĩ tōr nok^arī kar^alō, ār tōr hukum-lā
 ‘lo, *these-many years I thy service did, and thy order*
 kaĩ-hō nahi uṭhāe-haũ; mudā taĩ mō-lā kaĩ-hō gōṭek
ever-even not disobeyed-have; but thou me-to ever-even a-single
 chhēri-chhauā-hō nahi dēi-has, ki maĩ mōr iār-man-saĩ khusī
goat-young-one-even not given-hast, that I my friends-with happiness
 kar^ataũ. Magar tōr ē bēṭā-har ābō-karis, jē tōr jinā-lā
might-have-made. But thy this son coming-did, who thy living
 kas^abī-man-lā khiyāy sirāis, tē-kar lāgin taĩ bhōj dēi-has.’
harlots having-fed squandered, him-of for-the-sake thou a-dinner given-hast.’
 Ār ō ō-lā kahis, ‘ē bēṭā, taĩ sab-ēch din mōr saṅgē rah^athas,
And he him-to said, ‘O son, thou all-even days my with remainest,
 ār jē-kuchh mōr āhai, sē tōr-ēch āhai. Hāmē-man-lā chāh^abē
and what-ever mine is, that thine-even is. Us-to propriety
 karat-rahis ki khusī kar^atē, ār khus hōtē,
doing-it-was that happiness we-should-have-made, and happy we-should-have-become,
 ē khātir ki ē tōr bhāi mare-rahis, tē phēr jī-āhai; ār bhūl-
this for that this thy brother dead-was, he again alive-is; and lost-
 rahis, tē milis-āhai.’
was, he found-is.’

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ (SURGUJĪĀ) DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

गोटैक सहर रहिस । तिहाँ रजा रहिन । पहारे बाघ रहिस । मइनसे-
 ला धरत-रहिस आर खात-रहिस । रजा कहिन चला मारी । तब गइन हाँका
 करे-बर । लागिन तो बन-ला हाँके । मारे ठोल ठाँक बजा गजा कर मारे
 ठैकान नौ रहिस । बाघ चलिस पराय । डगरे बनिया जात रहिस । ते-ला कहिस
 कि ए भाई मो-ला बचाव । बनिया कहिस का नियर बचाहूँ । बघवा कहिस
 टाट-हेँ मो-ला साज आर चल । बनिया डराइस आर तिसने करिस । बघवा-ला
 साज लेहिस बरदा पिठे लादिस आर चलिस । जब जाते जात दुरिहा गइन
 तब बघवा कथे बनिया-ला । ए बनिया ए बनिया मो-ला निकलाव । बनिया
 निकालिस तो । तब बघवा कथे अब तो-ला धरहूँ । का-बर धरवे भाई मैँ तो तो-ला
 बचायें । बघवा कहे निच्च मानों धरवेच करहूँ । बनिया कहिस चल पंच-ठन ।
 बघवा कहिस कहाँ जावे चल । तहँने ऊ-मन पौपर-तरौ गइन कहिन ए पौपर देवता
 नेकौ-ओ-मैँ बदी होथे । पौपर कहिन होथे कि । का नियर होथे । कहिन कि मैँ तो
 रूख जात चुपे रहथों । आयें । एक घरी बैठथें । तहँने मो-के कोप राखथें । आर जायें ।
 तब बघवा कहिस का रे बनिया अब तो-ला खाँव कि तोर बरदा-ला खाँव । बनिया
 कहिस चल गौ बराम्हन हवे ते निसाफ करही । कहही होले तैँ मो-ला खावे । तहँने
 गइन गौ ठन । खपकन-माहाँ बुढ़िया गाय खपक रहिस । ते-ला बनिया कहिस
 ए गौ माता नेकौ-ओ करत बदी होयेल । गाय कहिस का कहों होयेल जुन । मैँ
 दूध देत-रहेन जवान रहेन ते-घानि मुआर मोर चरात-रहिस । बेर बुढ़ता घरे
 दुकात रहिस । देखत ताकत रहिस । अब बुढ़िया भैँ गइन मो-ला नही पूछे ।
 मरथों । बघवा कहिस का रे बनिया कह तो-ला खाँव कि तोर बरदा-ला खाँव ॥

[No. 51.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARĪĀ (SURGUJĪĀ) DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

Gōtek sahar rahis. Tihā^ñ rajā rahin. Pahārē bāgh
A-certain city was. There a-king was. In-a-mountain a-tiger
 rahis. Maīn^{sē}-lā dharat-rahis, ā^r khāt-rahis. Rajā kahin, ‘chalā,
was. Men he-used-to-catch, and used-to-eat. The-king said, ‘come,
mārī.’ Tab gaīn hā^ñkā kare-bar. Lāgin tō ban-lā
let-us-kill.’ Then they-went a-drive making-for. Commenced they the-forest
hāke. Māre dhōl-dhā^ñk bajā-gajā-kar māre, thēkān nī rahis. Bāgh
to-drive. With drums-etc. music-etc.-of with, limit not was. The-tiger
chalis parāy. Dag^arē baniyā jāt-rahis. Tē-lā
went having-fled. On-the-way a-travelling-merchant going-was. Him-to
kahis ki, ‘ē bhāī, mō-lā bachāo.’ Baniyā kahis, ‘kā niyar
he-said that, ‘O brother, me save.’ The-merchant said, ‘what like
bachāhū?’ Bagh^awā kahis, ‘tāt-hē mō-lā sāj, ā^r chal.’
shall-I-save?’ The-tiger said, ‘in-the-sack me enclose, and go-on.’
Baniyā darāis, ā^r tis^{nē} karis. Bagh^awā-lā sāj-lēhis,
The-merchant feared, and so-even did. The-tiger having-shut-up-he-took,
bar^adā pithē lādis, ā^r chalis. Jab jātē-jāt durihā
the-bullock-(of) on-back he-loaded, and went-on. When going-on a-distance
gaīn, tab bagh^awā kathē baniyā-lā, ‘ē baniyā, ē baniyā,
they-went, then the-tiger says the-merchant-to, ‘O merchant, O merchant,
mō-lā nik^alāo.’ Baniyā nikālis tō. Tab bagh^awā
me take-out.’ The-merchant took-(him)-out accordingly. Then the-tiger
kathē, ‘ab tō-lā dhar^ahū.’ ‘Kā-bar dhar^abē, bhāī? Maī
says, ‘now thee I-will-seize.’ ‘What-for wilt-thou-seize, brother? I
tō tō-lā bachāyē.’ Bagh^awā kahē, ‘nichch mānō; dhar^abē-ch
indeed thee saved.’ The-tiger says, ‘not do-I-heed; seizing-certainly
kar^ahū.’ Baniyā kahis, ‘chal pañch-ṭhan.’ Bagh^awā kahis,
I-will-do.’ The-merchant said, ‘come an-arbitrator-near.’ The-tiger said,
‘kahā jābē? Chal.’ Tahānē ū-man pīpar-tarī gaīn.
‘where will-you-go? Come.’ Then they a-pipal-tree-under went.

Kahin, 'ē pīpar dēotā, nēkī-ō-mē badi hōthē ?'
They-said, 'O pipal-tree divine-one, good-even-in (does) evil happen ?'

Pīpar kahin, 'hōthē ki.' 'Kā-niyar hōthē ?' Kahin
The-pipal said, 'it-happens verily.' 'What-like does-it-happen ?' He-said

ki, 'maĩ tō rūkh jāt. Chupē rah^athō. Āthē. Ēk
that, 'I indeed tree (by)-caste-(am). Silent I-remain. (People)-come. One

gharī bāith^athē. Tahānē mō-kē chhōp rākh^athē, ār
twenty-minutes they-sit. Then me having-chopped they-leave-(me), and

jāthē. Tab bagh^awā kahis, 'kā-rē, baniyā. Ab tō-lā khāw, ki
go.' Then the-tiger said, 'well, merchant. Now thee shall-I-eat, or

tōr bar^adā-lā khāw ?' Baniyā kahis, 'chal, gau barāmhan
thy bullock shall-I-eat ?' The-merchant said, 'come, the-cow a-brāhman

hawē. Tē nisāph kar^ahi. Kah^ahi hōlē, taĩ mō-lā khābē. Tahānē
is. She justice will-do. She-will-say if, thou me wilt-eat.' Then

gāin gau-ghan. Khap^akan-māhā burhiyā gāy khapak-rahis. Tē-lā
they-went the-cow-near. The-mire-in an-aged cow stuck-was. Her-to

baniyā kahis, 'ē gau mātā, nēkī-ō karat badi hōye-l ?'
the-merchant said, 'O cow mother, good-even doing (does) evil happen ?'

Gāy kahis, 'kā kahō ? Hōye-l jun. Maĩ dūdh
The-cow said, 'what may-I-say ? It-does-happen verily. I milk

dēt-rahē, jawān rahē, tē-ghāni muār mōr charāt-rahis,
used-to-give, young I-was, then the-master of-me used-to-feed (me)

bēr-bur^atā gharē dhukāt-rahis, dēkhat-tākat-rahis. Ab
at-sunset in-the-house used-to-house (me), watching-looking-at-(me)-was. Now

burhiyā bhai-gaen, mō-lā nahī pūchhē. Mar^athō. Bagh^awā
aged I-have-become, me-for not he-enquires. I-am-dying.' The-tiger

kahis, 'kā-rē baniyā, kah, tō-lā khāw, ki tōr bar^adā-lā
said, 'well, merchant, say, thee shall-I-eat, or thy bullock

khāw ?'
shall-I-eat ?'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king ordered the citizens to kill him, and got up a hunting-drive. There was no end to the beating of drums and blaring of trumpets to terrify the animals, and the tiger started off in flight. On his way he met a travelling grain-merchant, trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'How can I do that ?'

'Put me into one of your bags, and go on as if nothing had happened.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested and went his way. When they had gone on some distance, the tiger asked to be let

out, and the merchant released him. Then said the tiger, 'Now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you.'

The merchant asked that the matter should be decided by an arbitrator. 'Whom do you suggest?' said the tiger. 'Come along?'

Then they went to the fig-tree, and said, 'O divine Fig-tree, can evil be done in return for good?' 'Certainly,' said the fig-tree. 'How is that?' 'I am by caste a tree, and live silently doing good. Men come and rest under my shade. Then when they are going away they chop off my limbs and depart.' 'Now,' said the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhmaṇ. She will do justice. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?' 'What can I say?' replied the cow, 'It certainly can. When I was young and used to yield milk, my master fed me and stabled me at sun-down. He never let me out of his sight. But now that I have become old, he takes no trouble about me, and here I am dying.' 'Now,' said the tiger, 'shall I eat you or your bullock?'

NOTE.—The same story is given as a specimen of the Nagpuriā dialect. As there remarked, the narrative ends abruptly. The tale is an old one, and is current all over Northern India. The merchant next appeals to the road. The road replies that he makes travelling easy, and that in return men trample on him and crush him under cartwheels. Finally the man appeals to the jackal. The latter pretends to be very stupid and to be unable to understand what happened. Then he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done and then the merchant ties him up in it, and goes his way rejoicing.

SADRĪ KORWĀ.

When an aboriginal tribe in Chota Nagpur or the Chhattisgarh country abandons its primitive speech and takes to that of its Aryan neighbours, the broken dialect which it uses is known as Sad^rī or Sadrī. The Korwās are a tribe whose head-quarters are in the State of Jashpur, but who are also found in Sarguja, Palamau, the Sōnpār tract of Mirzapur, and in the north of Bilaspur and Raigarh. In Jashpur, about 4,000 of them have become settled cultivators, and speak a dialect, known as Sadrī Korwā, which closely resembles Surgujīā. The only special peculiarity of their language to which attention need be drawn, as it also occurs in other more broken dialects spoken by aborigines, is the formation of a past tense in *nē* as in *āis^{nē}*, he came, *hōis^{nē}*, he became.

Two specimens of Sadrī Korwā are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Babu Mathura Nath Chatterji, the Manager of the Jashpur State.

[No. 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (SADRĪ KORWĀ DIALECT.)

(STATE JASHPUR.)

SPECIMEN I.

(Babu Mathura Nath Chatterji, 1898.)

गोटेक अबदिन-कर दू-गोट सौआ रहिन । सोट सौआ-हर बुढ़ा-हर-के कहिस ए आवा सब धान-पान डाँगर-गरू जे आहे से-कर बाँटा मो-के दे । तो थोर दिन पासू सोट गोसियाँ ढेर जबर लंका मुलुक-हे गइस आरु धान-पान-सब-के सान-सित्तिर रन्न-भन्न कइर-डारिस । तो सब-के सिराइस त-ले पासे ओ मुलुक-हे जबर भूख होइस तो ओ-के सटपटो लागिस । तो ओ जाय-कर-केहेन ओहे राइज कर गोटेक अबदिन-संगे मेसा-होइस । तो ओ ओ-के सुकरी सराएक डाँड-बाट पठाइस । आरु सोकोर-मन जे-के सुकरी खात-रहिन ओहो खाय खोजोत-रहिस तो नी भैंटिस । तो ओ सेत पारिस आरु कहे लागिस मोर बुढ़ा-कर एतेक धाँगड़ आहैं आरु सोब कोनो-के अधाएक-हों-ले जस्ति मिलथे आरु मैं ए-ठन खाएक बेगर मरथों । मैं उठ-केहेन बुढ़ा-ठन जाहूँ आरु ओ-के गोठिआहूँ ए आवा भगवान-ठन आरु तोर-ठन मैं गुनहा करलों से आव का-नियर तोर सौआ कहावों । मो-के धाँगड़ राख । त-ले ओ उठ-कर-केहेन आपन बुढ़ा-ठन आप-लागिस आरु जबर ताने रहिस कि बुढ़ा ओ-कर लखिस आरु ओ-के मया लागिस आरु धाँय गइस त-ले टैटु-के पोठारिस आरु चुमा लिहिस । त-ले सौँडेआ-हर बुढ़ा-से कहिस ए आवा भगवान-ठन आरु तोरो-ठन मैं गुनहा करलों आव का-नियर तोर सौआ कहावों । त-ले बुढ़ा धाँगड़-मन-के कहिस बेस लुगा बहिरावाह आरु ए-के पिँधावाह आरु हाँथ-मे गोटेक मुन्दरी देवाह आरु गोड़-मन-मे पन्ही आरु लेगे सब कोनो खावों पिअवों आरु खेलवों । मोर सौआ सिराय रहिस ते जौ उठिस हँडाय रहिस ते भैंटाइस । त-ले ओ-मन रौभ-रंग करेक लागिन ॥

से-पहरा बड़े गोसियाँ खेत रहिस । त-ले ओ घर-ठन आइस आरु माँदर बाजत रहिस आरु खेलत रहिन से सुनिस । त-ले एक भन धाँगर-के हाँकाइस आरु काँही काँही करत-रहिन से-के पुछिस । तो ओ-हर ओ-के कहिस तोर

सोटका आइसने। से बेसे-बेस आइस ते-कर लगिन बुढ़ा तोर खिआन पिआन करिस। त-ले ओ-हर-के रौस लागिस। आरु बुढ़ा-हर बहिरे आइस आरु ओ-के हथ-जोरी बिली करिस। त-ले ओ-हर बुढ़ा आपन-के कहिस ने-ना एतेक बहर-से मैँ तोर-ठन कमाथों आरु कइहो तोर बात-के टाइर नखों तेउ-ले तैँ मो-के गोटेक पठरु-हों नहीं देइ-आहस कि मैँ आपन इआर गोइ-से खान-पिआन करतों। आरु ए सौआ तोर जे तोर धान-पान-गरु-डाँगर-के आन-तान-में हँडु आय सिराइस से आबो-करिस कि तैँ ओ-कर लेगिन खान पिआन करे-हस। आरु ओ ओ-के कहिस ऐ बेटा तैँ सब-दिन मोरे संगे आहस आरु मोर जे कोनो जे कोनो आहे से तोरे आहे। सगरो कोनो-के चाहत रहिस कि खेलतेन आरु रीझ करतेन ए लगिन कि भाई तोर सिराय रहिस ते फेर बाँचिस बेँडाय रहिस ते पवाइस॥

[No. 52.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Gōtek ab^adin-kar dū-gōṭ sauā rahin. Sōṭ sauā-har buṛhā-har-kē
One man-of two sons were. The-younger son the-father-to
 kahis ‘ē ābā, sab dhān-pān ḍāgar-garū jē āhē sē-kar bāṭā mō-kē
said ‘O father, all paddy-etc. cattle-cows (i.e., wealth) what is that-of share me-to
dē. Tō thōr din pāsū sōṭ gosiyā dhēr jabar laṅkā muluk-hē
give. Then a-few days after the-younger one very great distant country-to
 gaīs āru dhān-pān-sab-kē sān-sittir rann-bhann kaīr-dāris. Tō sab-kē
went and wealth-all scattered destroyed made. Then all
 sirāis ta-lē-pāsē ō muluk-hē jabar bhūkh hōis, tō ō-kē saṭ-paṭi
he-spent then-after that country-in great famine occurred, then him-to distress
 lāgis. Tō ō jāy-kar-kēhen ōhē rāj-kar gōtek ab^adin-saṅgē
occurred. Then he going that-very kingdom-of one man-with
 mēsā-hōis. Tō ō ō-kē suk^arī sarāek ḍāḍ-bāṭ pathāis. Āru
joined-became. Then he him swine feeding-for field-toward sent. And
 sōkōr-man jē-kē suk^arī khāt-rahin ōhō khāy khōjōt-rahis, tō nī
the-husks which the-swine were-eating that-also to-eat he-was-seeking, but not
 bhēṭis. Tō ō sēt-pāris āru kahe lāgis, ‘mōr buṛhā-kar ētek
he-got. Then he came-to-senses and to-say began, ‘my father-of so-many
 dhāgar āhāi āru sōb-kōnō-kē aghāek-hō-lē jasti mil^athē,
hired-servants are and all-any-one-of-them-to satiety-even-then more is-given,
 āru maī ē-ṭhan khāek bēgar mar^athō. Maī uṭh-kēhen buṛhā-ṭhan
and I (in)-this-place food without am-dying. I having-arisen the-father-near
 jāhū, āru ō-kē gōṭhiāhū, “ē ābā, Bhag^awān-ṭhān āru tōr-ṭhan maī gun^ahā
will-go, and him-to will-say, “O father, God-near and thee-near I sin
 kar^alō. Sē āb kā-niyar tōr sauā kahābō? Mō-kē dhāgar
did. Therefore now how thy son am-I-to-be-called? Me a-hired-servant
 rākh.”” Ta-lē ō uṭh-kar-kēhen āpan buṛhā-ṭhan āe-lāgis āru
keep.”” Afterwards he having-arisen his-own father-near to-come-began and
 jabar tānē rahis ki buṛhā ō-kar lakhis, āru ō-kē mayā
long distance he-was that the-father him-of saw, and him compassion

lāgis, āru dhāy gaīs. Ta-lē dhētu-kē potāris, āru
took-possession-of, and having-run he-went. Then the-neck he-embraced, and
 chumā lihis. Talē sōreā-har burhā-sē kahis, 'ē ābā, Bhag^awān-ṭhan āru
kisses took. Then the-son the-father-to said, 'O father, God-near and
 tōr-ō-ṭhan maī gun^ahā kar^alō, āb kā-niyar tōr sauā kahābō?'
thee-also-near I sin did, now how thy son am-I-to-be-called?'
 Ta-lē burhā dhāgar-man-ke kahis, 'bēs lugā bahirāwāh āru ē-kē
Then the-father the-servants-to said, 'good cloth take-out and this-person-to
 pīdhāwāh; āru hāth-mē gōtek mund^arī dēwāh, āru gōr-man-mē panhī; āru
put-on; and hand-on one ring give, and feet-on shoes; and
 lēgē sab-kōnō khābō piabō, āru khel^abō. Mōr sauā sirāy
come let-us-all-everyone eat (and) drink, and sport. My son dead
 rahis, tē jī uṭhis; hērāy rahis, tē bhēṭāis.' Ta-lē ō-man rījh-rang
was, he alive rose; lost was, he is-found.' Then they merriment
 karek lāgin.
to-make began.

Sē-pah^arā bare gosiyā khētē rahis. Ta-lē ō ghar-ṭhan āis āru
At-that-time the-elder one in-field was. Then he house-near came and
 mādar bājat-rahis āru khēlat-rahin sē sunis. Ta-lē ēk jhan
drum was-sounding and they-sporting-were that he-heard. Then one person
 dhāgar-kē hākāis āru kāhī kāhī karat-rahin sē-kē pūchhis. Tō
servant he-called and what what they-doing-were him asked. Then
 ō-har ō-kē kahis, 'tōr soṭ^akā āis^anē. Sē bēsē-bēs āis. Tē-kar lāgin
he him-to said, 'thy younger is-come. He safe-sound is-come. That for
 burhā tōr khiān piān karis. Ta-lē ō-har-kē ris lāgis,
father thy giving-to-eat giving-to-drink did. Then him anger took-possession-of
 āru burhā-har bahirē āis āru ō-kē hath-jōrī bintī karis.
and the-father outside came and him-to hand-clasping entreaties did.
 Ta-lē ō-har burhā āpan-kē kahis, 'Nē-nā! ētek bachhar-sē maī
Then he father his-own-to said, 'look-here! so-many years-since I
 tōr-ṭhan kamāthō āru kāi-hō tōr bāt-kē ṭāir nakhō.
of-thee-near am-serving and ever-even thy words set-aside I-have-not.
 Tēu-lē taī mō-kē gōtek paṭh^aru-hō nahī dēi-āhas ki maī āpan
Then-even thou me-to one kid-even not given-hast that I my-own
 iār-gōi-sē khān piān kar^atō. Āru ē
friends-companions-with giving-to-eat giving-to-drink might-have-done. And this
 sauā tōr jē tōr dhān-pān-garū-dāgar-kē ān-tān-mē hēruāy sirāis,
son thy who thy wealth in-this-(and)-that scattering has-succeeded,
 ē ābō-karis ki taī ō-kar-lēgin khān-piān kare-has.' Āru
he coming-made that thou him-for giving-to-eat-and-drink hast-done.' And
 ō ō-kē kahis, 'ē bēṭā, taī sab-din mōrē saṅgē āhas, āru mōr
he him-to said, 'O son, thou all-days my company-in art, and mine

jē-kōno-jē-kōno āhē sē tōrē āhē. Sag^arō-kōnō-kē chāhat-rahis ki
whatever-whatever is that thine is. All-anyone-(of-us)-to meet-was that
 khel^aten āru rījh kar^aten, ē-lagin ki bhāi
we-should-have-danced and merriment we-should-have-made this-for that brother
 tōr sirāy rahiś, tē phēr bāchis; bēṛāy-rahis, tē pawāis.
thy dead was, he again is-saved; lost-he-was, he is-found.'

[No. 53.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARĪĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

SPECIMEN II.

(Babu Mathura Nath Chatterji, 1898.)

मोर नाँव हीरा। बुआ-हर तो मइर-सिराइस। नाँव रहिस देव-साए। जात कोरवा। डीहे रहौन। बौमड़ा-हेँ घर आहै। जनम-के तो बाप-माए जानहीं। कोरी-एक बसर तो होइस-होई। खेतो बारी कर-के जीथों॥

तीन दिन होइसने भाइ मोर खिते जाइ-रहिस। नाँव रहिस पूल-साए। भतहा हाँथे साँप साबिस। मैं देखेँ। खर-ला काटोत रहिस। गोहराइस एना मो-ला तो साँप साबिस। मैं कहें करम तो फाटिस ना। एहे दुइयो अँगरी-कर संध-मे सावे-रहिस। लहू जात-रहिस। साँप-के तो नौ भेटेन। तहँने घरे आग्रन। गुनौ-मतौ कराए देखेन। नौ बाँचिस। सुगा-बेरा साएब-रहिस। बिहान होत-होत मइर गइस। त-ले थाना गग्रन दरीगा-ला सुनाग्रन। सिपई आइस देखिस कहिस कि मुरदा-ला गाड़ा-तोपा-करा। प्रतरेने तो जानौन महाराज॥

[No. 53.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Mōr nāw Hīrā. Buā-har tō maīr-sirāis. Nāw
My name (is) Hīrā. The-father indeed is-dead-and-gone. His-name
 rahis Dēo-sāe. Jāt Kor^awā. Dīhē rahōn. Bīm^arā-hē ghar āhai.
was Deo-shāh. The-caste Korwā. In-a-village I-live. In-Bimrā house is.
 Janam-kē tō bāp-māe jān^ahī. Kōrī ēk basar tō
Birth to-be-sure the-father-mother will-know. Score a years probably
 hōis-hōi. Khētī bārī kar-ke jī-thō.
have-been. Agriculture gardening doing I-am-living.
 Tin din hōis^anē bhāī mōr khētē jāi-rahis. Nāw rahis
Three days have-been brother my field-to gone-had. The-name was
 Pūl-sāe. Bhat^ahā hāthē sāp sābis. Maī dēkhē. Khar-lā kāṭōt-rahis.
Pūl-shāh. The-rice-eating hand-in a-snake bit. I saw. Grass he-cutting-was.
 Goh^arāis ‘ē-nā! mō-lā tō sāp sābis.’ Maī kahē, ‘karam
He-cried-out, ‘O! me indeed a-snake has-bitten.’ I said, ‘luck
 tō phāṭis-nā.’ Ēhē duiyō āg^arī-kar sandh-mē sābe-rahis. Lahū
to-be-sure split-then.’ These-very two fingers-of joint-in it-bitten-had. Blood
 jāt-rahis. Sāp-kē tō nī bhēṭen. Tahānē gharē āen.
going-was. The-snake indeed not I-met. Afterwards home I-came.
 Gunī-matī karāe dēkhen. Nī bāchis. Sugā-bērā sāeb-rahis.
Charms-etc. causing-to-do I-saw. Not he-was-saved. Sunset-time it-bitten-had.
 Bihān hōt-hōt maīr gaīs. Ta-lē thānā gaēn
Morning becoming-becoming dead he-went. Then (to-)police-station I-went
 Darōgā-lā sunāen. Sipāī āis dēkhis. Kahis ki,
the-Police-Inspector-to I-reported. A-constable came (and) saw. He-said that,
 ‘mur^adā-lā gārā-tōpā-karā.’ Etarēnē tō jānōn mah^arāj.
‘dead-body burying-do.’ This-much surely I-know Sir.

FREE TRANSLATION OF THE FOREGOING.

My name is Hīrā. My father is dead. His name was Dēo Shāh. By caste I am a Korwā. I live in a settled village, to-wit Bimrā. My parents probably know how

old I am. Possibly I am about twenty years of age. I live by agriculture and gardening.

Three days ago my brother, whose name is Pūl Shāh, went to my field. A snake bit him on the right¹ hand. I saw what happened. He was cutting grass, and cried out, 'Ah, a snake has bitten me.' I said, 'Then your fate has turned against you and you are a dead man.' It had bitten him at the juncture between these two fingers. Blood was flowing from the place. I did not get to see the snake. Then we returned home. I had charms and the like performed, but to no avail. The snake bit him at sunset, and as the next morning was dawning he died. Then I went to the police station and gave information to the Inspector. A constable came and saw the body, and then told us to bury it. That, Sir, is all that I know.

¹ Literally, on the hand with which he eats his rice.

THE BAIGĀ DIALECTS.

The following account of the Baigās is taken from pp. 179 and ff. of Mr. Robertson's Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the *Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67*; to Sherring's *Hindu Tribes and Castes*, ii, 129, 130; to the Central Provinces *Gazetteer*, pp. 278 and ff.; and to Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, s. v. *Bhuiyār*. The Bhuiyārs are an aboriginal tribe, inhabiting the Sōnpār tract of the Mirzapur District, which is also known as Baigā, because large numbers of the aboriginal local priests are derived from this caste.

‘Properly speaking, the term Baigā is applied to a race of aborigines, found chiefly in the most inaccessible parts of the uplands of Mandla and Balaghat, and to a less extent amidst the hill ranges of Chhattisgarh bordering on those districts. Allied to or identical with the Baigās are other tribes found recorded at the Census under different names, chiefly in the jungle tracts of the Chhattisgarh country, such as the Binjhawārs, Binjbīās, and Nāhars. All have been entered as sub-divisions of the Baigā tribe in the caste table for British Districts, but in the Feudatories table where sub-divisions have not been distinguished, the subordinate tribes are shown in different entries. There is another name, Bhumīā, which is in most cases synonymous with Baigā, but as it is a term of rather indefinite application and may possibly include the members of other tribes, it has been thought best to keep it distinct. The nomenclature of the tribes tends to be rather confusing, but the following statement will help to show under what names and where they have been recorded at the enumeration.

Distribution of Baigās and allied tribes over the chief districts where found.

TRIBAL NAME.	Damoh.	Jubbulpore.	Mandla.	Seoni.	Balaghat.	Raipur.	Bilaspur.	Sambalpur.	Chhattisgarh Penda- tories.	Oriya Penda- tories.	PROVINCIAL TOTAL.	
	1	2	3	4	5	6	7	8	9	10	11	
Baigas Proper.	Bharotiā . . . . .	...	5,354	...	1,713	...	581	...	670	...	8,327
	Binjhār	196	3,280	659	3,449	2	108	...	74	...	7,768	
	Mundiā	660	2,680	7	...	...	...	...	...	...	3,347
	Narotiā or Nāhar . . . . .	...	16	...	1,886	...	..	...	135	...	2,037
	Tribe not given	1,669	5,885	206	264	18	125	...	276	..	8,447*	
Bhumia of Mandla, Balaghat and Hills north of Chhattisgarh.	...	...	10	...	1	721	4,395	...	958	...	6,085
TOTAL BAIGAS	9	2,525	17,225	872	7,313	741	5,209	...	2,113	...	36,011	
Tribes allied to Baigas.	Binjhār. } Of Eastern Chhattisgarh and Oriya Binjlāl . } country.	...	...	...	...	8,820	10,220	45,258	12	24,870	89,180
		Binjhā ditto	214	214
		Birjā ditto	833	...	584	1,417
		Nāhar ditto	171	88	37	412	256	994
		Bhumia of Damoh, Jubbulpore, etc.	743	11,289	5	40	...	12,077†

* Includes 4 Baigās from other districts.

† Includes 11 Bhumias from other districts.

'The Baigās so called have been returned from Jubbulpore, from Mandla, Seoni and Balaghat on the Satpurās, and from Kawardha and the hill country north of Chhattisgarh. Regarding their origin, customs, and religious beliefs a most complete account has been furnished in Colonel Bloomfield's *Notes on the Baigās of the Central Provinces*, published at Nagpur in 1885. Forsyth has also given an excellent description of the Baigās of the Maikal range in the east of Mandla in his book *The Highlands of Central India* from which I take the following passage:—

"The real Baigā of the hill ranges is still almost in a state of nature. They are very black, with an upright, slim, though exceedingly wiry frame, and show less of the negretto type of feature than any other of these wild races. Destitute of all clothing but a small strip of cloth, or, at most, when in full dress, with the addition of a coarse cotton-sheet worn cross-wise over the chest, with long, tangled, coal-black hair, and furnished with bow and arrow and a keen little axe hitched over the shoulder, the Baigā is the very model of a hill aborigine. He scorns all tillage but the *dhya* clearing on the mountain-side, pitching his neat habitation of bamboo wicker-work, like an eagle's eyrie, on some hill-top or ledge of rock far above the valleys, penetrated by path-ways; and ekes out the fruits of the earth by an unwearying pursuit of game. Full of courage, and accustomed to depend on each other, they hesitate not to attack every animal of the forest, including the tiger himself. Though thus secluded in the wilderness, the Mandla Baigā is by no means extremely shy, and will placidly go on cutting his *dhya* while a train of strangers is passing him, when a wild Gond or Korku would have abandoned all and fled to the forest. They are truthful and honest almost to a fault, being terribly cheated in consequence in their dealings with the traders; and they possess the patriarchal form of self-government still so perfectly that nearly all their disputes are settled by the elders without appeal, though these, of course, under our alien system possess no legal authority. Serious crime among them is almost unheard of."

'The Baigās in Mandla have three main divisions, which again are sub-divided into several *gōts*. They are the Binjhawār, the Munḍiā and the Bharotiā. In Balaghat the first and the last of these are found, but Colonel Bloomfield is unable to identify the Munḍiās of Mandla with any of the tribes found in Balaghat. In the latter the place of the Munḍiās is taken by the Narotiās or Nāhars. The Binjhawārs are the highest subdivision; from them the priests of the tribe and of the Gonds are chiefly derived; they live apart from every other tribe, and though nominally often in the same village as Gonds, the Baigā settlement is usually at some distance, often on the very top of a high hill overlooking the Gond village. In Balaghat, however, the Binjhawārs are among the most civilized of the tribes, in the villages of the Mau valley many having long been regularly settled as plough cultivators. At the Census 84 per cent. of the Balaghat Binjhawārs gave their religion as Hindu, while the other tribes show but a small proportion so returned; on the other hand, the Mandla Binjhawārs are nearly all—93 per cent—shown as animistic by religion. The Binjhawārs are particular as to their food and drink, refusing to eat with the other tribes of Baigās and with outsiders. The Munḍiās are known by the head being shaven all but one lock; the Binjhawārs, on the other hand, wear their hair long. In Balaghat both the Bharotiās and Narotiās cut their hair whenever they think proper; neither are very particular about their food and will eat almost anything except beef, which is forbidden. The Bharotiās are wildest of all the tribes in the Balaghat District.'

As will be seen later on, Baigās speak a jargon based on Chhattisgarhī, which no doubt differs in its purity as we go from place to place. Hence, while over 33,000 Baigās of different septs were counted in the census of 1891, only 7,974 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of

their residence to be entitled to be named separately as 'Baigānī.' Under this name were included other dialects as well, as follows :—

Baigānī proper	2,616
Binjhawāri	4,447
Bhumiāi	44
Bhunjiā	867
TOTAL	7,974

These were distributed as follows, district by district, no figures which give the dialects separately being available :—

Mandla	1,590
Hoshangabad	6
Balaghat	944
Raipur	3,782
Bilaspur	310
Sambalpur	1,027

Feudatory States—

Kawardha	108
Sarangarh	55
Patna	152
	315
TOTAL	7,974

The returns made independently for this Survey, show the following estimated numbers of speakers of the various forms of speech of the Baigā tribe :—

	Balaghat.	Raipur.	Bilaspur.	Sambalpur.	Kawardha.	Raigarh.	Sarangarh.	Patna.	TOTAL.
Baigānī proper	1,000	3,800	300	1,000	1,000	...	...	...	7,100
Binjhawāri . . . . .	...	3,000	...	...	...	100	6,412	150	9,662
TOTAL	1,000	6,800	300	1,000	1,000	100	6,412	150	16,762

People of these two tribes not included in this form have been returned as speaking the ordinary Aryan dialects of the localities where they are found.†

I shall now deal with these dialects one by one.

BAIGĀNĪ.

As explained above, Baigānī, as a recognised dialect, is returned as spoken by some 7,100 people in Balaghat, Raipur, Bilaspur, Sambalpur, and the State of Kawardha. It is a corrupt form of Chhattisgarhī, but is freely mixed up with words and idioms taken from other languages, including on the one hand Gōṇḍī, and on the other Bundēlī. From Gōṇḍī it borrows a portion of its vocabulary, and, from Bundēlī, the most noticeable idiom which is borrowed is the occasional use of the Agent case with *nē* before a transitive verb in the past tense. Although it is thus a composite jargon, its basis is clearly Chhattisgarhī.

In another important point it has borrowed from Gōṇḍī in rather a peculiar way. The termination of the first person singular of a verb in that language, in this agreeing with other Dravidian languages, ends in *nā* or *n*. Baigānī has borrowed this *nā* or *n* and adds it indifferently to all persons of any verb. Similarly many cases of Gōṇḍī nouns end in a termination containing the letter *n*, and these Baigānī seems to have borrowed here and there in a very capricious manner. This is especially noticeable in the case of the Gōṇḍī genitive termination *nā*. The result is that the language of a Baigā is full of the syllable *nā*, repeated over and over again as a kind of expletive. The same syllable appears to be used sometimes instead of the Bundēlī *nē* to form the Agent case.

The following are examples of this peculiarity, selected from the many which occur in the specimen.

Examples of the use of the Agent case are *wah-nē pūchhē*, he asked ; *wō-nē kahis*, he said ; *mai-nā nah^kkō darāñ*, I did not fear ; *bābā-nā rādh^wwāy-nā*, the father cooked.

The following sentence is instructive as showing how the termination *nā* is added to nouns, *hamār bāp-ke yahā-nā bahut-ō khātū-nā wō-kar-lē jādā-nā banahiyā-ke lānē chur^thē-nā*, in my father's house, more than very much food is cooked for the hired-servants.

As regards verbs, a few examples will suffice.

Present tense, *mar^tha-nā*, I am dying ; *hau-nā*, I am ; *jāthē-nā*, he goes.

Future tense, *jāhō-nā*, I will go ; *kahū-nā*, I will say.

Past tense, *hai-nā*, they were ; *lē-gāis-nā*, he took away, and many others.

Other forms,—*Imperative*, *kar-lē-nā*, make. *Conjunctive Participle*, *lān-kar-nā*, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baigānī. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (BAIGĀNĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

नइना ओ डउका-की दोई छवा है-ना । वो-मे-से नान छवा बाप-को कहिस, ये बाबा धन-माँमोर बाटा है तो दै दे । तब ओह वो-ला अपन धन बाट-डारे । बहुत दिन नइ होइस ते छुटका छवा सब-ला सकेल-कर ले-गइस-ना दूर । फिर वहा आपन लुचार्द-से अपन धन-ला बिगाड़ दइस । सफा धन-ला अपन-कर खो दइस तब वो देस-मा बड़े अकाल पडे-है-ना अऊर वो बिलकुल गरीब हो-गये-ना । अऊर वो वोह देस-में जाय-कर एक भन-ठन रहन । कसेजी बोला तै आपन खेत-ला सुअरा चरावे-के पौहचा-दये-ना । अऊर वो भूस-ला सूअर खाये-ना आपन पेट भरन-ला लगिस-ना । अऊर वो-को कोही नहको देइ-ना । तब वो-ला सुरता अइस-ना अऊर वो फिर कहे हमार बाप-के यहा-ना बहुतो खातूँ-ना वो-कर-ले जादा-ना बनहिया-के लाने चुरथे-ना अऊर भूखन मरथ-ना । यहा-ले उठ-के मै बाबा कहाँ जाहो-ना । फिर वो-ला कहू-ना बाबा मै-ना भगवान-ला नहको डराऊँ अऊर तुमार आगूँ पाप करो-ना । मै तोर छवा कहोबे-ला नहीं हो-ना मोहि-ला तोर बनिहार-मा एक कर-ले-ना । वो तब उठ-कर बाबा कहाँ जाथे-ना । पर वो बहुत दूर रहे वो-ला देख-कर बाबा-ला माया लानो-है-ना अऊर दउड़-कर वह-कर टेहु-मा लपा-कर वो-ला चूमा लनिस-ना । छवा वो-ला कहिस बाबा मै-ना भगवान-ला नहको डराऊँ अऊर तुमार आगूँ पाप करो-ना । अऊर फेर मै तोर बेटा कहोबे-के नहे हो-ना । फिर आपन नौकर-ला बाबा कहिस अच्छा फरिया लान-कर-ना वो-ला पेहरा-दे अऊर वो-कर अंठी-मा मुंदी अऊर गोंड़-मा पन्ही पेहरा-दे । अऊर हम खायबो अऊर अच्छा रहेबो । है छवा मर-गये-रहे तो जी-गये भुलाये-गये-रहे फिर मिल गये । तब अच्छा रहन लागिसि-ना ॥

वो-कर बड़े छवा खेत-मा रहे-ना । अऊर वोह घर नजीक-ना पौहचिस फेर बाजा अऊर नाचनी-कर अवाज सुनिस-ना । अऊर वह-ने आपन चाकर-कर एक-ला आपन-से बुलाय-कर पूछे ये का है । वो-ने वो-ला कहिस तोर भाई आये-है अऊर तोर बाबा-ना अच्छा रोट्टी रँधवाय-ना काहे-के वो-ला अच्छा

मिल-गये। फिर वो रिसाय गइस अऊर भीतर नाहको बैठन-पावे-ना। काहिन-कर वो-कर बाप आगन-मा निकर-कर वो-ला भुरयावै। वोह आपन बाप-कर कहन लगे-है देखो मै इतक साल सेवा करयूँ और फिर तोर बात नहको ठाहूँ अऊर तै-ने मो-ला गाड़र-छेड़ी नाहको लै देनिस मै मोर जोहरिया-के संग मजा करतेन-ना। फिर तो छ्वा किसबिन-के संग तोर धन-ला खाय-डाइस जो आइस तो तै-ने हो-कर लाये अच्छा खावे-ला दे-दौस। है-कर बाप-ना है-ला कहिस-है छ्वा सब दीन-हा हास अऊर जो मोर है तौन सब हौ तोर आय। फिर अच्छा-कर अऊर खुशी रह-कर ठीक रहे-ना-है। और है तोर भाई मर-गये-रहे-ना फिर जी-गये भुलाये गये-रहे फिर मिल-गये॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BAIGĀNĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

TRANSLITERATION AND TRANSLATION.

Naī-nā ō daūkā-kē dōi chhawā hai-nā. Wō-mē-sē nān chhawā
Certain a man-of two sons were. Them-in-from the-younger son
 bāp-kō kahis, 'yē bābā, dhan-mā mōr bātā hai tō dai-dē.'
the-father-to said, 'O father, the-property-in my share is that give.'
 Tab oh wō-lā apan dhan bāt-dārē. Bahut din naī hōis tē
Then he him-to his-own property divided. Many days not became that
 chhuṭ^akā chhawā sab-lā sakēl-kar lē-gais-nā dūr. Phir wahā āpan
the-younger son all collecting took-away far. Then there his-own
 luchāi-sē apan dhan-lā bigār-daīs. Saphā dhan-lā apan-kar
debauchery-by his-own property he-wasted. All property himself-of
 khō-daīs, tab wō dēs-mā barē akāl paṛe-hai-nā. Aūr wō
he-squandered, then that country-in great famine fell. And he
 bil^akul garīb hō-gaye-nā. Aūr wō woh dēs-mē jāy-kar ēk-jhan-than
totally poor became. And he that country-in having-gone one-person-near
 rahan. Kasējī bōlā tai āpan khēt-lā suarā charāwe-kē
lived. He (?) told (?) him (?) his-own fields-to swine feeding-for
 pōh^achā-daye-nā, aūr wō bhūs-lā sūar khāye-nā āpan pēt bharan-lā
sent-him, and those husks swine ate his-own stomach filling-to
 lagis-nā. Aūr wō-kō kōhī nah^akō dēi-nā. Tab wō-lā sur^atā aīs-nā.
he-began. And him-to any not used-to-give. Then him-to remembrance came.
 Aūr wō phir kahe, 'hamār bāp-ke yahā-nā bahut-ō khātū-nā wō-kar-lē
And he then said, 'my father-of near much-also food that-of-than
 jādā-nā banahiya-ke lānē chur^athē-nā, aūr bhūkhan mar^atha-nā.
more field-labourers-of for is-cooked, and from-hunger I-am-dying.
 Yahā-lē uṭh-ke mai bābā kahā jāhō-nā. Phir wō-lā kahū-nā,
Here-from arising I (my)-father near will-go. Then him-to I-will-say,
 "bābā, mai-nā Bhag^awān-lā nah^akō darāū aūr tumār āgū pāp karō-nā.
"father, I God not feared and thee before sin did.
 Mai tōr chhawā kahōbē-lā nahī^a-hau-nā. Mohi-lā tōr banihār-mā
I thy son to-be-called not-fit-am. Me thy field-labourers-among
 ēk kar-lē-nā." Wō tab uṭh-kar bābā kahā jāthē-nā. Par wō
one make." He then having-arisen father near goes. But he
 bahut dūr rahē wō-lā dēkh-kar bābā-lā māyā lānō-hai-nā. Aūr daūr-kar
very far was him seeing he-father pity brought. And running

wah-kar dhēṭu-mā lapā-kar wō-lā chūmā lēnis-nā. Chhawā wō-lā kahis,
his neck embracing his kisses took. The-son him-to said,
 'bābā, mai-nā Bhag^awān-lā nah^akō ḍarāũ aūr tumār āgũ pāp karō-nā.
'father, I God not feared and thee before sin did.
 Aūr phēr mai tōr bēṭā kahōbē-kē nahē hō-nā.' Phir āpan naukar-lā
And again I thy son to-be-called not (fit)-am.' Again his-own servant-to
 bābā kahis, 'achchhā phariyā lān-kar-nā wō-lā peh^arā-dē; aūr wō-kar
the-father said, 'good clothes bringing him-on put; and his
 anṭhī-mā mundī aūr gōṛ-mā panhī peh^arā-dē. Aūr ham khāy^abō aūr
finger-on ring and feet-on shoes put. And we will-eat and
 achchhā rahebō. Hai chhawā mar gaye-rahe, tō jī-gaye;
well will-remain. This son dead had-been, and he-became-alive;
 bhulāye gaye-rahe, phir mil-gaye.' Tab achchhā rahan lāgis-nā.
lost was, again is-found.' Then well to-remain they-began.

Wō-kar baṛē chhawā khēt-mā rahe-nā. Aūr woh ghar najik-nā pōh^a-chis,
His elder son field-in was. And he house near-to arrived,
 phēr bājā aūr nāch^anī-kar awāj sunis-nā. Aūr wah-nē āpan
then music and dance-of sound he-heard. And he his-own
 chākar-kar ēk-lā āpan-sē bulāy-kar pūchhe, 'yē kā hai?' Wō-nē
servant-out-of one him-near calling asked, 'this what is?' He
 wō-lā kahis, 'tōr bhāī āye-hai. Aūr tōr bābā-nā achchhā rōṭī
him-to said, 'thy brother come-is. And thy father good food
 rādh^awāy-nā, kāhe-ke wō-lā achchhā mil-gaye.' Phir wō risāy gaīs
has-got-cooked, because-that him well he-found.' Then he angry went
 aūr bhītar nāh^akō baiṭhan-pāwe-nā. Kāhin-kar wō-kar bāp āgan-mā
and inside not to-sit-(?)-got. Thereupon (?) his father courtyard-in
 nikar-kar wō-lā bhur^ayābai. Woh āpan bāp-kar kahan lage-hai,
coming-out him to-appease (began) (?) He his-own father-to to-say began,
 'dēkhō, mai itak sāl sēwā kar^athū, aur phir tōr bāt nah^akō
'see, I so-many years service am-doing, and again thy words not
 tāṛū aūr tai-nē mō-lā gāṛar-chhēṛī nah^akō lai-dēnis, mai mōr
disobeyed and thou me-for a-kid not did-purchase, (that) I my
 joh^ariyā-ke saṅg majā-kar^aten-nā. Phir tō chhawā kis^abin-ke saṅg tōr
friends-of with might-make-merry. Then thy son harlots-of with thy
 dhan-lā khāy-ḍāris, jō āis tō tai-nē hō-kar lāye achchhā khābe-lā
fortune devoured, when he-came then thou him-of for good food
 dē-dīs.' Hai-kar bāp-nā hai-lā kahis-hai, 'chhawā, sab dīn-hā hās;
gave.' His father him-to said, 'son, all days thou-art (?) ;
 aūr jō mōr hai, taun sab-hau tōr āy. Phir achchhā-kar aūr
and what mine is, that all-even thine is, But happiness-of and

khusī-rah-kar ṭhik rahe-nā-hai. Aūr hai tōr bhāi mar gaye-rahe-nā,
joyful-being-of proper was. And this thy brother dead was,
 phir jī-gaye; bhulāye gaye-rahe, phir mil-gaye.'
again he-came-to-life; lost he-was, again he-is-found.'

The above specimen illustrates the corrupt Chhattisgarhī used by the Baigās of Balaghat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgarhī. Further examples of the dialect are unnecessary. Everywhere it is merely Chhattisgarhī with great or less admixture of foreign elements.

BINJHWĀRĪ OR BINJHWĀLĪ.

The relationship existing between the Binjhwārs (also called Binjhwāls) and the Baigās has been described *ante* on pp. 230 and ff. While the Baigās proper are most numerous in Jabalpur, Mandla, Bilaspur, and Western Chhattisgarh, the Binjhwārs are found mainly in Eastern Chhattisgarh and in its Orīyā Feudatories. Both tribes speak a corrupt form of Chhattisgarhī, but while the corruption of Baigānī is due to the influence of Gōṇḍī and the various forms of speech allied to Western Hindī, that of Binjhwārī is due to the influence of Orīyā. Binjhwārī as a recognised dialect is returned from the following districts and States:—

Raipur	3,600
Raigarh	100
Sarangarh	6,412
Patna	150
TOTAL	9,662

Binjhwārs are also found in the States of Sarguja and Gangpur in Chhota Nagpur. In Patna, they are confined to the Binjhuālī Pargana in the North-West of the State. Elsewhere they are so scattered that no specific localities for them can be shown on the map.

As specimens, I shall give a version of the Parable of the Prodigal Son from Sarangarh, and a folk-tale from Raigarh. The specimen received from Raipur was obtained with considerable difficulty, and is not complete. It is, therefore, omitted. The Sarangarh specimen shows clearly the influence of Orīyā. The Raigarh specimen is more nearly pure Chhattisgarhī, and closely resembles the language of the specimen sent from Raipur. The form of the speech spoken in Patna is much mixed with Orīyā like that of the Sarangarh specimen.

It is not necessary to analyse the grammatical forms present in the Sarangarh specimen. It is a mechanical mixture of Chhattisgarhī and Orīyā, the former predominating. It is sufficient to mention a few special peculiarities. The letter *e* is often substituted for *i*. Thus, we have *rahes* instead of *rahis*, he was, and *dehes*, instead of *dihis*, he gave. 'He went' is sometimes written *jāyas*, sometimes *jāis*, sometimes *jais*, sometimes *jēs*, and sometimes *jēis*. The word for 'is' is *āhē*, as in Sadrī Korwā. The word *apan* is used to mean 'we,' including the person addressed, as is the idiom in Gujarātī. This use of the word is evidently borrowed from the neighbouring Muṇḍā and Dravidian languages.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE SARANGARH.)

SPECIMEN I.

गुटे लोक-के दुइ-टा पीला रहेस । जे अ-कर सुरू बेटा तार बुआ-के कहिस बुआ धन-दुगानीर बाटा जो मोर हिस्सा-के आहे मो-के दे । जे वह धन-दुगानी ताहानर-में भाग-कर-देहेस । और थोड़े दिन जायस पाछे छोटे बेटा जमा इकट्ठा संकलिस और दूर-देस पला-जैस और वहीँ-ठन अरला-सरला-में ओ-कर माल-के खर्ची-पकाइस । और जेबे वोही-हर सबू खर्चे-पकाइस वहीँ ठने नीचट दुकाल परेस और वही तंग होइ-जाइस । और वह जाइस और ओई देस-के गुटे भल-लुके-के ओधेस । और वह ओ-के ओ-कर खेते बर्हा चराइबा-के भेजिस । और वह जौन तसू बर्हा खात-रहिस वही तसू-के ओ-कर पेट खुसी-थी भरथीस । पर ओ-के कोन्हे नहीं देइस । और जेबे वह ओ-कर-थी आइस वह कहिस मोर बुआ-के कीते-टा कमिया खायबा-पुरती और बचाये-पुरती पीठा पात-है । और मुइ इना भूखें मरत-हूँ । मुइ उठीँ और मोर बुआ-के पास-केना जाहीं और ओ-के कहीं बुआ मुइ महाप्रभू-के और तोर दोस करेँ और तोर पोर कहेबा लायक नौआ । तोर कमिया मीता मो-के राख । फेर वह उठेस ओ बाप-के ठने आयस । पर जेबे निठार दूर वह रहेस ओ-कर बुआ ओ-के देखिस ओ दया करिस ओ दौड़ेस ओ ओकले पकाइस ओ चुम्बेस । और ओ-के ओ-कर बेटा कहेस बुआ मुइ महाप्रभू-के बिरुद्ध और तोर लगा दोस करेँ और तोर बेटा कहेबा लायक नौआ । पर ओ-कर बुआ ताहार गोती-के कहेस गुटे अच्छा दगला आन-केना ओ-के पिन्हा-देस और हाथे गुटे मुदौ पिन्हा-देस और गोड़े सारे-पन्हई पिन्हा-देस । पच्छे खा-पी-केना आनंद करहीं । काहे-के यह मोर बेटा मर-जाय-रहेस और फेर जियेस । वह पलाइ-जाय रहेस और फेर मिलेस । और ओ-मन आनंद करीबा लागेस ॥

तेतकौ बेला ओ-कर बड़का बेटा खेते रहेस । और जब वह आयेस और घर-के लगा पहुँचिस वह गायबा बजावा सुनिस । और वह गुटे कमिया-के डाकेस और पचारेस डूँटा काय-टा । और वह ओ-के कहेस ताहानर भाई आये-है और ताहानर बुआ माँदी-बसा-केना खुआत-है काहे-के वह ओ-के भल खुसी आ-मिलिस-है । और वह रिसा होइ जेस और घर-के नहीं जेँइस । पाछे ओ-कर बुआ बाहरे आइस और ओ-के समझाइस और वह ताहानर बुआ-के जवाब देइस देख निठार दिन-ले तोर मुइ सेवा करत-हूँ । मुइ केमे तोर हुकुम-के नहीं टालूँ पर केबे गुटे छेल-पोटे तुइ मो-के नहीं देला जे मुइ मितान-संगे उसत करूँ । पर जेते बेले यह ताहार बेटा जो ताहार धन-दुगानी दारी-किसबी-कू दे-पकाइस आइस तुइ ओ-के माँदी-बसा-केना खुआत-है । और वह ओ-के कहेस बेटा सदा-दिन मोर संगे तुइ आहेस और जेते धन मोर आहे सबू ताहानर आहे । ठौका रहिस जे अपन उसत करिबा-लागे और आनन्द कलूँ काहे-के यह ताहार भाई मर-जाय-रहेस और फेर जियेस और पलाइ-जाय-रहेस और फेर मिलेस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE SABANGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Guṭē lōk-ke dui-ṭā pīlā rahes. Jē a-kar surū bēṭā tār
A-certain man-of two sons were. And them-of the-younger son his
 buā-kē kahis, 'buā, dhan-dugānīr bāṭā jō mōr hissā-ke āhē mō-kē
father-to said, 'father, of-goods the-portion that my share-of is me-to
 dē.' Jē wah dhan-dugānī tāhānar-mē bhāg-kar dehes. Aur thōṛē
give.' And he the-goods them-among having-divided gave. And a-few
 din jāyas pāchhē chhōṭe bēṭā jamā ikatṭhā sākalis aur dūr-dēs
days went after the-younger son all together gathered and to-a-far-country
 palā-jais. Aur wahī-ṭhan ar^alā-sar^alā-mē ō-kar māl-kē kharchī-pakāis.
went-away. And there, riotous-living-in his substance wasted.
 Aur jēbē wōhī-har sabū kharchē-pakāis wahī ṭhanē nīchaṭ dukāl pares,
And when he all had-spent that land-in a-mighty famine arose,
 aur wahī taṅg hōi-jāis. Aur wah jāis aur ōi dēs-ke guṭē
and he in-want became. And he went and that country-of a
 bhāl-lukē-kē ōdhes. Aur wah ō-kē ō-kar khētē barhā charāibā-kē
citizen-to joined. And he him his fields-into swine feeding-for
 bhējis. Aur wah jaun tasū barhā khāt-rahis, wahī tasū-kē ō-kar
sent. And he what husks the-swine eating-were, those husks-with his
 pēṭ khusī-thī bhar^athis. Par ō-kē kōnhē nahī-dēs. Aur
belly happiness-with would-have-filled. But him-to anyone did-not-give. And
 jēbē wah ō-kar-thī āis wah kahis, 'mōr buā-ke kētē-ṭā kamiyā
when he himself-to came he said, 'my father's how-many hired-servants
 khāy^abā-pur^atī aur bachāye-pur^atī pīṭhā pāt-hai, aur mui inā bhukhē
eating-enough and to-be-spared-enough bread get, and I here with-hunger
 marat-hū. Mui uṭhī aur mōr buā-ke pās-kēnā jāhī, aur ō-kē kahī,
perish. I will-arise and my father-of near will-go, and him-to I-will-say,
 "buā, mui Mahā-Prabhū-ke aur tōr dōs karē, aur tōr pōr kahebā
"father, I God-of and thee-of sin did, and thy son to-be-called
 lāyak nīā. Tōr kamiyā mītā mō-kē rākh." Phēr wah uṭhes au
worthy am-not. Thy hired-servant like me keep." And he arose and

bāp-ke thanē āyas. Par jēbē niṭhār dūr wah rahes, ō-kar buā
(his)-father near came. But when a-great distance he was, his father
 sō-kē dēkhis, au dayā karis, au daures, au ok^{alē} pakāis, au chumbes.
him saw, and compassion made, and ran, and on-neck fell, and kissed.
 Aur ō-kē ō-kar bēṭā kahes, 'buā, mui Mahā-Prabhū-ke biruddh aur tōr
And him-to his son said, 'father, I God-of against and of-thee
 lagā dōs karē, aur tōr bēṭā kahebā lāyak niā.' Par ō-kar buā
near sin did, and thy son to-be-called worthy am-not.' But his father
 tāhār gōti-kē kahes, 'guṭē achchhā dag^{alā} ān-kēnā ō-kē pinhā-dēs;
his servant-to said, 'one best robe having-brought him-to put-on;
 aur hāthē guṭē mudī pinhā-dēs, aur gōrē sārē-panhai pinhā-dēs; pachchhē,
and on-hands a ring put-on, and on-feet shoes put; then,
 khā-pī-kēnā, ānand kar^{hī}. Kāhē-kē yah mōr bēṭā
having-eten-and-drunk, rejoicing we-will-make. Because-that this my son
 mar-jāy-rahes, aur phēr jīves; wah palāi-jāy-rahes, aur phēr miles.' Aur
dead-was, and again is-alive; he lost-was, and again is-found.' And
 ō-man ānand karibā lāges.
they rejoicing to-do began.

Tet^{ki}-belā ō-kar baṛ^{kā} bēṭā khētē rahes. Aur jab wah āye
At-that-time his elder son in-the-field was. And when he came
 aur ghar-ke lagā pahūchis, wah gāy^{bā} bajābā sunis, aur wah guṭē
and the-house-of near arrived, he singing playing heard, and he a
 kamiyā-kē dākes, aur pachāres, 'īṭā kāy-tā?' Aur wah ō-kē kahes,
servant-to called, and asked, 'this what-is?' And he him-to said,
 tāhānar bhāi āye-hai, aur tāhānar buā mādi-basā-kēnā khuāt-hai;
'thy brother come-is, and thy father a-feast giving-to-eat-is;
 kāhē-ke wah ō-kē bhal-khusī ā-milis-hai.' Aur wah risā hōi-jēs,
because-that he him safe-and-sound has-received.' And he angry became,
 aur ghar-kē nahī jēs. Pāchhē ō-kar buā bāh^{rē} āis, aur ō-kē
and the-house-to not went. Afterwards his father out came, and him
 sam^{jhāis}; aur wah tāhānar buā-kē jāwāb dēis, 'dēkh, niṭhār din-lē
entreated; and he his father-to answer gave, 'lo! many days-from
 tōr mui sēwā karat-hū. Mui kēbhē tōr hukum-kē nahī ṭālū,
thee I service doing-am. I at-any-time thy commandments not transgressed,
 par kēbē guṭē chhēl-pōṭē tui mō-kē nahī dēlā, jē mui mitān-saṅgē
and even a kid thou me-to not gavest, that I friends-with
 usat-karū. Par jētē-belē yah tāhār bēṭā, jō tāhār dhan-dugānī
merriment-may-make. But at-what-time this thy son, who thy living
 dāri-kis^{bī}-kū dē-pakāis, āis, tui ō-kē mādi-basā-kēnā
harlots-to hath-squandered was-come, thou him-for a-feast

khuāt-hai.' Aur wah ō-kē kahes, 'bēṭā, sadā-din mōr-saṅgē tui āhes,
giving-to-eat-art.' And he him-to said, 'son, ever me-with thou art,
 aur jētē dhan mōr āhē, sabū tāhānar āhē. Thaukā rahis jē apan
and' what wealth mine is, all thine is. Proper it-was that we
 usat karibā-lāgē, aur ānand kalū, kāhē-ke yah tāhār bhāi
merriment may-make, and rejoicing may-do, because-that this thy brother
 mar-jāy-rahēs, aur phēr jīyes; aur palāi-jāy-rahēs, aur phēr miles.'
dead-was, and again is-alive; and lost-was, and again is-found.'

[No. 56.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LABIĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE RAIGARH.)

SPECIMEN II.

एक एक देस-में एक राजा रहिस। ओ-कर एकैस बेटा रहिस। एक दिन राजा-हर अपन सब लैका-ला बलाय-के एक एक भाला दिहिस और कहिस के फेको। तो सब-के भाला-हर नजदीक-में रहि-गय। और सब-ले छोटे-के-हर अतेक दूर-में गइस के नही देखिस। तहा-ले ओ-कर बाप-हर सब-ला पूछिस के तुम सब का-कर कमाई खात-हौ। तो सब कहिन के तोर कमाई खाइत-हन। सब-ले छोटे-हर कहिस के मैं अपन कमाई खात-हौ। तो ओ-कर सब गहना-गाठा-ला निकार-के एक धोती पहिना-के निकार दिहिस। वो चलत २ एक गाँव-में गइस जहाँ ओ-कर भाला गिरे-रहिस। ओ उहाँ-के सब उड़िया-ला बलाय-के कहिस के एजधा-ला खनौ। तो सब खने लगिन। खनत-में एक कपाट देखिस। तो ओ-ला खोलिस। तो ओ-माँ हाथी-च हाथी भरे रहिस। फेर दूसर कपाट देखिस। ओ-हू-ला खोलिस तो जूँटे-च जूँट देखिस। फेर ओ-ला खोलिस तो गाये-च गाय। फेर ओ खोलिस तो बैला-च बैला। फेर खोलिस तो घोडे-च घोडा। फेर खोलिस तो हीरे-च हीरा। फेर खोलिस तो एक भुलना-में एक बेदरी बैठे रहिस। और ओ-कर चारो तरफ खूब भीन चरी बैठे रहिन। जब ओ राजा-के छोकरा-हर उहाँ गइस तो चरी-मन कहिन के कुवारी-हाथ-के सूत-में कुम्हार इहाँ-के कच्चा चुकौ बाँध-के पानी निकाल-लाव। और ए-ला नहवाव तो ए-हर आदमी हो-जाहै। तो राजा-के छोकरा-हर बैसने करिस। तो सुन्दर जवान छोकरा हो-गय। और ओ-कर संग बिहाव कर-के अपन ददा-के पास हाँथी घोडा जूँट गाय और हीरा जरा सब-ला ले-के आइस। और अपन ददा-ला कहिस के देख मैं अपन कमाई-के लाये-हौ। तब-ले ओ-कर ददा ओ-ला अच्छा प्यार कर-के रखे लागिस ॥

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE RAIGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk ēk dēs-mē ēk Rājā rahis. Ō-kar ekais bēṭā rahis.
One one country-in one king was. Him-of twenty-one sons were.

Ēk din Rājā-har apan sab laikā-lā balāy-ke ēk ēk bhālā dihis,
One day the-king his-own all sons-to having-called one one spear gave,
 aur kahis ke, 'phēkō.' Tō sab-ke bhālā-har najḍik-mē rahi-gay,
and said that, 'throw.' Then all-of spear near-place-in remained,
 aur sab-lē chhōṭe-ke-har atek dūr-mē gaīs ke nahī dīkhis.
and all-than the-younger-of so-great distance-into went that not it-was-visible.

Tahā-lē ō-kar bāp-har sab-lā pūchhis ke, 'tum sab kā-kar kamāī
There-upon his father all asked that, 'you all whose earning
 khāt-hau?' Tō sab kahin ke, 'tōr kamāī khāt-han.' Sab-lē
eat?' Then all said that, 'thy earning we-eat.' All-than
 chhōṭe-har kahis ke, 'maī apan kamāī khāt-haū.' Tō ō-kar
the-younger said that, 'I my-own earning eat.' Then his
 sab gahṇā-gāṭhā-lā nikār-ke ēk dhōṭī pahinā-ke
all ornaments-etc. having-taken-off one loin-cloth having-put-(on-him)
 nikār-dihis. Wō chalat chalat ēk gāw-mē gaīs, jahā
(the-king) turned-him-out. He going going one village-into went, where
 ō-kar bhālā gire-rahis. Au uhā-ke sab uṛiyā-lā balāy-ke kahis
his spear fallen-had. And there-of all Oṛiyas having-called he-said
 ke, 'ē jaghā-lā khanau.' Tō sab khane lagin. Khanat-mē ēk
that, 'this place dig.' Then all to-dig began. Digging-in one
 kapāṭ dīkhis. Tō ō-lā khōlis. Tō ō-mā hāthī-ch hāthī
door came-to-view. Then that he-opened. Then that-in elephant-veryly elephant
 bhare rahis. Phēr dūsar kapāṭ dīkhis. Ō-hū-lā khōlis, tō
filled were. Again another door was-seen. That-too he-opened, then
 ūṭē-ch ūṭ dīkhis. Phēr ō-lā khōlis tō gāye-ch gāy.
camel-veryly camel were-seen. Again that he-opened then cow-veryly cow.
 Phēr ō khōlis tō bailā-ch bailā. Phēr khōlis tō
Again that he-opened then ox-veryly ox. Again he-opened then
 ghōḍē-ch ghōḍā. Phēr khōlis tō hīrē-ch hīrā. Phēr
horse-veryly horse. Again he-opened then diamond-veryly diamond. Again

khōlis tō ēk jhul^anā-mē ēk bēd^arī baiṭhe-rahis. Aur ō-kar
he-opened then one swing-in one female-monkey seated-was. And her
 chārō taraph khūb jhin chērī baiṭhe-rahin. Jab ō
(on-)the-four sides very many maid-servants seated-were. When that
 Rājā-ke chhok^arā-har uhā^ñ gaīs tō chērī-man kahin ke,
king-of son there went then the-maid-servants said that,
 ‘kuwārī-hāth-ke sūt-mē kumhār-ihā^ñ-ke kachchā chukī bādh-ke pānī
‘virgin-of-hand-of thread-in potter’s-house-of raw pitcher having-tied water
 nikāl-lāw, aur ē-lā nah^awāw, tō ē-har ād^amī hō-jāhai.’
draw-and-bring, and this-one bathe, then this-one human-being will-become.’
 Tō Rājā-ke chhok^arā-har wāis^anē karis. Tō sundar jawān
Then the-king-of son the-same did. Then a-beautiful youthful
 chhok^arī hō-gay. Aur ō-kar saṅg bihāw kar-ke apan
girl she-became. And her-of with marriage having-done his-own
 dadā-ke pās hāthī, ghōḍā, ūṭ, gāy, aur hīrā-ūrā sab-lā
father-of near elephants, horses, camels, cows, and diamonds-etc. all
 lē-ke āis; aur apan dadā-lā kahis ke, ‘dēkh, maī apan
having-taken he-came; and his-own father-to said that, ‘see, I my-own
 kamāi-ke lāye-haū.’ Tab-lē ō-kar dadā ō-lā achchhā pyār-kar-ke
earning-of have-brought.’ Then-after his father him well loving
 rakhe lāgis.
to-keep began.

FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king who had twenty-one sons. One day the king called them all and gave each a spear and told him to throw it. Then each threw his spear, and it fell quite close, except that of the youngest, which went so far that it became invisible. After that the king asked them all, ‘by whose earnings do you eat?’ They all replied, ‘we eat your earnings,’ except the youngest, who said, ‘I eat my own earnings.’ Then the king took off all his ornaments and fine clothes, put a mere loin-cloth on him, and sent him into banishment. He walked and walked till he came to a certain village, which turned out to be the one where his spear had fallen. He collected all the Oṛiyās who dwelt there, and told them to dig where the spear lay. So they all began to dig. As they dug, they came to a door, which he opened, and found the place inside full of elephants upon elephants. Then he came to another door. That too he opened, and found the place full of camels upon camels. Then he opened another, and found cows upon cows. Then another, and found bullocks upon bullocks. Then another, and found horses upon horses. Then another, and found diamonds upon diamonds. Then he opened another, and found a she-monkey seated in a swing. All round her were seated a number of maid-servants. As the Prince entered, the maid-servants said to him, ‘draw some water in an unbaked pitcher from a potter’s house, which has been fastened to a string spun by the hand of a virgin. Then come and bathe this monkey, and it will become a human being.’ The Prince did as he was

instructed, and the monkey turned into a beautiful young damsel. He promptly married her, and brought her to his father with all the elephants, horses, camels, cows, diamonds and other treasures which he had found, and said to him, ' See, this is what I have brought of my own earnings.' Then the king showed him much affection, and revoked his sentence of banishment.

KALAṄGĀ AND BHULIĀ.

These two dialects have hitherto been classed as forms of Oṛiyā. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattisgarhī, and that all that they have in common with the other language is the character, and that they have here and there borrowed a few words and idioms from it. No doubt the fact that they are written in the Oṛiyā character has led to the wrong classification.

In the Report of the Census of 1891, Bhuliā is classed under the head of Oṛiyā and was stated to be spoken by 9,106 people, while Kalaṅgā is not mentioned.

In the returns supplied for the present Survey, Bhuliā is shown as spoken in the Sonpur and Patna States, and Kalaṅgā as spoken only in the latter. The following are the figures :—

	Sonpur.	Patna.	Total.
Kalaṅgā . . . . .	....	600	600
Bhuliā	3,560	10,000	13,560
TOTAL	3,560	10,600	14,160

I can gain no information from the usual sources as to the tribes or people who speak these broken dialects. Of the two, Bhuliā borrows more freely than Kalaṅgā does from Oṛiyā. Neither is worthy of being dignified as a separate dialect, for both are mere corrupt jargons spoken by uneducated people. It is unnecessary to attempt to analyse their corrupt grammatical forms. It is sufficient, in the case of Bhuliā, to draw attention to the fact that there is a tendency to aspirate the letter *k* in postpositions, so that the postposition of the dative-accusative is *khē*, not *kē*, and in one instance we have *u-khar*, meaning of him. For the termination *ke* of the genitive and of the Conjunctive participle, we usually find *ka*. Note also the curious way in which the word *ja* is used over and over again as a kind of expletive without any meaning. It is apparently a corruption of the word *jē*, meaning 'who' or 'that.'

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattisgarhī.

[No. 57.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ (KALĀṅGĀ BROKEN) DIALECT.

(STATE PATNA.)

ଏକ ଝୁନକେ ଦୁଠୁନ ବେଟା ରହୁ । ଓକର ଛୋଟେ ବେଟା କହୁ ଅଗୋ ବୁଆ ମୋର ଭାଗ ଯନ ଆହେ ମଲ୍ଲ ଦେଦେ । ଅକର ବୁଆ ଦୁନୋ ବେଟାଲ ସବ ଧନ ଭାଗ-କରି ଦେଇସ । କତକ ଦନ ଗରୁଷ ଉତାର-ମେ ଉକର ଛୋଟେ ବେଟା ଧନ ଦଉଲତ୍ ଶକନ ଲେକେ ଦୁଇଆ ବାଟଲା ଲେକେ ଖରବ ଚଲଣ ଛେଦାଏ ଗରୁଷ । ଓ ରୁୟମେ ଗୋଟେ ଘରମେ ଯାଏକେ ଗୋଡ ରହୁ । ଉଇ ମୈନସିଲା ଘୁସର ଚରୁବର ଖେତଲ ପଠୋଇ ଦେଇସ । ଓକ୍ତନ ଯାହା ଖାଏବର ନି ପାଇସ ଘୁସର ଖାଏଁ ତୁପାଲ ଖାଏବର ମନ କରୁ । ଫେର ମନମେ ବିରୁ କରସ ମର ବୁଆ ସଙ୍ଗମେ ଗଜବ୍ ଗୋଡ ହେଁ । ଉମନ ଖୋକ ଖାଏବର ପାୟୁର-ହେ ଆର ମର୍ବ ଏକ୍ତଲ ରହେକେ ଚୁଖନ ମରଥ । ମର୍ବ ଯାହଁ ମର ବୁଆଲ କହଁ ଏ ବୁଆ ମର୍ବ ତମର ସଙ୍ଗମେ ଆର ମହାପୁର ସଙ୍ଗମେ ପାପ କରୈ । ତର ବେଟା କହେକେ ଯୋବଗ ନହଁ । ତର ଏକ ଠୋନ ଗୁଡ ବାଗିର୍ ମଲ୍ଲ ରଖ । ତହଁଲ ଉକ୍ତଲ କହେକେ ଉକର ବୁଆ କୁଲ ଗରୁଷ । ଅକର ବୁଆ ଅଲ ଧୁରୁଲେ ଦେଖକେ ମାୟା କରସ, ଧାତ ଗରୁଷ ଅକର ତେଣୁଲ ଧର ପକାଇସ୍ ଅର ଗାଲ ଚୁମିସ୍ । ଅକର ବେଟା ଅକର ବାପଲ କହୁ ଏ ବୁଆ ମର୍ବ ତୋର ସଙ୍ଗମେ ଆର ମହାପୁର ସଙ୍ଗମେ ପାପ କରୈ ଆଉ ତୋର ବେଟା ହୁୟକେ ମୈ ଯୋବଗ ନହଁ । ଅକର ବାପ ଅକର ଗୋଡମନଲ କହୁ ଅଣ୍ଟା ଧୁଇ ଆନକେ ଅଲ ପିନ ଅକର ଆଙ୍ଗା-ମେ ଏକ୍ତଲ ମୁଦ ଦ, ଅକର ଗୋଡମେ ଏକ-ଠୁନ ପନାହ ଦ ପିନେବର । ଆଛା କରକେ ଏକ-ଠୁନ ଆନନ କରକେ ଭୋଜି ଖାନ୍ କୈଧାକ ଇଏ ମରଗବ ରହୁ ଜିକେ ଆରସେ ଗଓଆଁ ଗବ ରହୁ ପାବନ । ତାହଁଲେ ଉମନ ବଡେ ଉସତମନ ।

ତତକ୍ତୁ ପାହାର ଉକର ବଡକା ବେଟା ଖେତଲ ଗବ ରହୁ । ଓ ଘର କୁଲଲ ଆଇସ୍ ତ ବାୟା ତମାସା ହୋତ ରହୁ ଶୁନସ୍ । ତାହଁଲ ଉକର ଏକ-ଠୁନ ଗୋଡଲ ପୁଛୁସ୍ କା ଯାତିକ୍ କରତ ହେଁ । ଓ କହୁସ୍ କି ତୋର ଭାର ଆରସେ ଓ ବନେ ହକେ ଆଇସ୍ ଯୋ ଓକର ଲଗି ତୋର ବୁଆ ଭୋଜ ଦେତ୍ ହେଁ । ତାହଁ-ଲେ ଓ ରସା ହୋବଗିଏସ୍ ଆର ଘରଲ ଯାଏକେ ମନ୍ ନି କରସ୍ । ତାହଁଲେ ଉକର ବାପ ଆୟକେ ଅଲା ମନା ବୁଝା କରସ୍ । ଅକର ବେଟା କହୁ ଅତକ୍ ବଛରଲେ ତୋର ସେବା କରକେ ରହେନ କରୁ ତୋର ଗୋଏଠଲ ନାଲ କାଏଟ ଦେକେ ଯାତ୍ କୁଟୁମ୍ବଲ ବୁଲଏକେ ମର ଲଗି ବୋକର ଗୁଟେ ଖଓଆଁଏ ନିଅସ । ବୁଆହର କହୁସ୍ କି ମର ସଙ୍ଗ-ମେ ଭୁଇ ସବୁ ଦନ-ମେ ଆହୁସ୍ । ଯାହା ମୋର ସଙ୍ଗ-ମେ ଧନ ଆହେ ତୋର ରେ ; ଏ ତର ଭାର ମର ଗବ ରହୁ ଜିକେ ଆରସେ ଗଓଆଁ ଗବ ରହୁ ଫେର ପାୟୁନ ଓକର ଲଗି ହୁମ୍ ଉକ୍ତକ ଆନନ କରକେ ହେବଁ ।

[No. 57.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (KALAṅGĀ BROKEN) DIALECT.

(STATE PATNA.)

TRANSLITERATION AND TRANSLATION.

Ek jhan-ke ḍu-ṭhun bēṭā rahis. Ō-kar chhōṭe bēṭā kahis, 'āgō
One person-of two sons were. His younger son said, 'O
 buā, mōr bhāg jan āhē ma-lā dē-dē.' A-kar buā dunō bēṭā-lā
father, my share which is to-me give.' His father the-two sons-to
 sab dhan bhāg-kari-dēis. Katak din gaīs utār-mē u-kar chhōṭe
the-whole property divided. Some days went afterwards his younger
 bēṭā dhan-daūlat śakan lē-ke duriā bāt-lā lē-ke kharāb
son the-property-wealth whole having-taken a-distant way-to went (and) bad
 chalan chhedāe-gaīs. Ō rāij-mē gōṭe ghar-mē jāe-ke gōti
conduct-by wasted. That country-in one house-to having-gone servant
 rahis. Ui mainsilā ghus^arā charāi-bar khēt-lā pathōi-dēis. Ōkun
he-remained. That man pigs-to feeding-for field-to sent. There
 jāhā^ñ khāe-bar ni pāis, ghus^arā khāthē^ñ chupā-lā khāe-bar man-karis
as to-eat not received, pigs are-eating husks eating-for he-wished.
 Phēr man-mē bichār-karis, 'mar buā saṅg-mē gajab gōti hē.
Again mind-in he-thought, 'my father near-in many servants are.
 U-man khōb khāe-bar pāyat-hē, ār maē ēkul rahe-ke bhukhan
They much eating-for get, and I here remaining by-hunger
 marathā. Maē jāhā, mar buā-lā kahyā, "ē buā, maē tamar
am-dying. I shall-go, my father-to I-shall-say, "O father, I thy
 saṅg-mē ār Mahāpuru saṅg-mē pāp karē. Tar bēṭā kahe-kē jōeg
near-in and God near-in sin did. Thy son to-be-called worthy
 nahā. Tar ēk-ṭhōn guti bāgir ma-lā rākha?"' Tahā-lā ukulā
am-not. Thy one servant like me keep?"' Then thus
 kahe-ke u-kar buā kulā gaīs. A-kar buā a-lā dhuriā-lē
having-said his father near-to he-went. His father him distance-from
 dēkh-ke māyā karis, dhāt gaīs, a-kar tēṇṭu-lā dhar-pakāis ār gāl
having-seen pity did, running he-went, his neck-to caught and cheek
 chumis. A-kar bēṭā a-kar bāp-lā kahis, 'ē buā, maē tōr saṅg-mē ār
kissed. His son his father-to said, 'O father, I thy company-in and
 Mahāpuru saṅg-mē pāp karē, āu tōr bēṭā haya-kē mē jōeg nahā.
God company-in sin did, and thy son to-be I worthy am-not.'
 A-kar bāp a-kar gōti-mān-lā kahis, 'āchhā-āchhā dhuti ān-ke
His father his servants-to said, 'good-good cloth having-brought

a-lā pindha; a-kar āṅg^athī-mē ēk-ṭhun mudi da, a-kar gōṛ-mē ēk-ṭhun
him put-on; his finger-in one-only ring give, his feet-in one (pair)
 panāhi da pindhe-bar. Āchhā kar-ke ēk-ṭhun ānand-kar-ke
shoe give putting-on-for. Well having-done one happiness-having-done
 bhōji khān; kyōki iē mar-gae-rahis, jī-ke āisē;
feast let-us-eat; because this (son) dead-gone-was, having-lived has-come;
 gaoā gae-rahis, pāen.' Tāhā-lē u-man barē usat-man.
lost gone-was, I-found.' Therefore they very happy-minded (became).

Taḍ^aku-pāhār u-kar bar^akā bēṭā khēt-lā gae-rahis. Ō ghar-kul-lā
At-that-time his great son field-to had-gone. He home-towards
 āis ta bājā tamāsa hōt-rahi śunis. Tāhā-lā u-kar ēk-ṭhun
came (and) drum dancing was-being he-heard. Then his one
 gōṭi-lā puchhis, 'kā-jātik karat-hē?' Ō kahis ki, 'tōr bhāi āisē.
servant-to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come.
 Ō banē ha-ke āis jō ō-kar-lāgi tōr buā bhōj dēt-hē.'
He well having-been has-come that his-for thy father feast is-giving.'
 Tāhā-lē ō risā hōe-gies, ār ghar-lā jāe-kē man-ni-karis. Tāhā-lē u-kar
Then he angry became, and home-to to-go mind-not-did. Then his
 bāp āy-ke a-lā manā-bujhā-karis. A-kar bēṭā kahis, 'atak bachhar-lē
father having-come him remonstrated-with. His son said, 'so-many years
 tōr sebā kar-ke rahen, kabhū tōr gōṭha-lā nāi kāṭ-dē-ke.
thy service having-done I-remained, ever thy orders-to not cut-having-given.
 Jāt-kuṭumb-lā bulāe-ke mar-lāgi bōk^arā guṭe khaoyāe-nias.'
Caste-family-members calling my-for goat one thou-hast-never-feasted.'
 Buā-har kahis ki, 'mar saṅg-mē tui sabu din-mē āhas. Jāhā mōr
The-father said that, 'my with thou all days-in art. What my,
 saṅg-mē dhan āhē, tōr rē. Ē tar bhāi mar-gae-rahis
company-in property is, thine verily (is). This thy brother dead-gone-was,
 jī-ke āisē; gaoā-gae-rahis, phēr pāyahan; ō-kar-lāgi ham
having-lived has-come; lost-gone-was, again I-have-found; his-for-the-sake me
 uchhab-ānand kar-ke hōē.'
happiness-rejoicing doing may-remain.'

[No. 58.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTISGARHĪ OR ĪARIĀ (BHULĪA BROKEN) DIALECT.

(STATE PATNA.)

ଯନେକ୍ ମୁଡ଼େ ବେଟା ରହୁଅ । ଉନକ ଶାନ ବେଟା ଉକର ବୁଆକେ ବଲ୍ଲସ କି ଆଗେ । ବୁଆ ଭୁମୁର ଯାହା ସମ୍ପତ୍ତି ଆଗେ ଆମେଣ ଭାଗ କରକ ଦ । ଓ ଭୁର ଯନେଣ ଭାଗ କରକ ଦେଇସ୍ । ଦିନାକେତେ ଗଲ୍ଲ ପଛେ ଉକର ଶାନ ବେଟା ସବୁଯାକି ଲେ ଗଇସ୍, ଆଉର ଲଢ଼ବୁଜି କରକ ସବୁ ଉଡ଼ାଇ ଦେଇସ । ଉନୁ ଉଇ ମୁଲକେ ମହରଗ ପଡ଼ିସ ଯ ବଡ଼ା ଗୁଲ୍ଲଗୁଲ୍ଲ ହଇସ । ଉନ ଗଇସ୍ ଯ ଗୁଟେ ଘରଟେନେ ହଲିଆ ରହୁଅ ଯ ଓ ଦୁସ୍ତର ଚରଇ କରସ୍ । ଯ କିଛି ଖାଇବାକେ ନାହିଁ ପାଇସ ଯ ଉନୁ ଦୁସ୍ତରକି ଖାଏଦ ଖାଉଁ ବଲ୍ଲକ ମନେ କରସ୍ । ପଛେ ମନେ କରସ୍ ଆମର ଘରେ କେତେ ହଲିଆ ଖାଉବନ ଆମି ଯ ଇଠାନେ ଭୁଣେ ମରଥ୍ୟ । ମୁ ଯାଅଁ ଯ ମର ବୁଆ ଖେ ବଲ୍ଲୁ ଆଗେ ବୁଆ ଆମି ତମର ଆଉର ମହାପୁରକ ବୋଷ କରବଁ ଭୁମୁର ବେଟା ବଲ୍ଲକ ବସ୍ତାନ କରବାର ନାହିଁ ଆସ୍, ତମର ହଲିଆ ମିତା ଆମେଣ ରଖ ରହ ବଲ୍ଲୁ ଯାଅଁ । ଉକର ବୁଆ ବଡ଼ା ଧୁରେ ଦେଖକ ଉଠେ ଦୟା କରସ୍ ଫେର ଧାର୍ ଗଇସ୍ ଯ ଉକର ମୁହେଁ ତୁମା ଦେଇସ୍ । ଉକର ବେଟା ବଲ୍ଲସ କି ଆଗେ ବୁଆ ମୁର୍ ତମର ଆଉର ମହାପୁରକ ଦୋଷ କରବଁ, ତମର ବେଟା ବଲ୍ଲକ କାଖେ ନାହିଁ କହ । ଉକର ବୁଆ ଉକର ନଉକରମାନକେ ତାକକ ବଲ୍ଲସ ତମି ନୁକୋ ଧୁଣ ପଟା ଆନକ ଇଠେ ପିନାଅ, ଇକର ହାତେ ମୁଦ ପିନାଅ, ଇକର ଗୁଡ଼େ ଗୁଡ଼ବଲ୍ଲ ପିନାଅ । ବଲ୍ଲକ କହୁସ୍, ଖାଅ ପିଅକ ଖୁସି କରମ । ଆମର ଇ ବେଟା ମର ଯାଇ ରହୁସ୍ ଯ ଯିକ ଆଇସ୍ ଓ ହୟ ଯାଅ ରହୁସ୍ ଯ ପାବଁ । ଉନୁ ଖୋବ ତସତ୍ ହଇନ ।

ହାତକ ବେଲ୍ଲଖେ ଉଠର ବଡ଼ ବେଟା ଖେତେ ରହୁସ୍ ଯ ଆଇସ୍ ଯ ଘରଖେ ଆଇଲ୍ ବେଲ୍ଲଖେ ବୟା ଗୟା ବାୟତ-ରସ୍ ଯ ଉନକ ନଉକର ଟେଖେ ତାକସ, ବଲ୍ଲସ କି, ଇଟା କାହିଁ ବୟା ଆମର ଘରେ ବାୟଥ୍ । ଓ ବଲ୍ଲସ କି ତମର ଭାଉ ଆଇନ ଯ ତମର ବୁଆ ବଡ଼େ ଟେ ଭୋଜ ଦେସ୍ବନ । ଉଟ ସୁନସ୍ ଯ ରସା ହସ୍ତକ ଘରଖେ ନାହିଁ ଗଇସ । ଅକର ବୁଆ ବାହାରେ ଆଇକ ଉଠେ ବୁଝାଇସ୍ ଯ ଉକର ବେଟା ବଲ୍ଲସ କି ଭୁମର ସବୁ ଦିନ ମୁର୍ ଶେବାବୁକର କରକ ଆହ କେତେ ମୋର ଲଗି ଛେଲି ଗୁଟେ ମାରକ ଲୋକ ବାକଖେ ତାକକ ଭୋଜଟେ ନାହିଁ ଦେଇ । ତମର ଯନ ବେଟା ଦାଉ କରକ ଟଙ୍କା ପରସା ଉଡ଼ାଏ ଦେଇସ ଓ ଆଇସ୍ ଯ ଇକର ଲଗି କେତେ ଭୋଜ କରସ୍ଥ । ଉକର ବୁଆ ବଲ୍ଲସ କି ଆରେ ବାବୁ ଭୁର ଆମର ସଙ୍ଗେ ସବୁବେଲେ ଆହକ ଆମର ସବୁ ଯାକ ତ ଭର; ଇଏ ଯନ ତର ଭୁର ମର ରହୁସ୍ ଫେର ଯିଈସ୍ ହୟ ରହୁସ୍ ପାବଁ ଉନକ ଲଗି ଆମି ଉଛବ କରସ୍ଥ ।

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BHULĪA BROKEN) DIALECT.

(STATE PATNA.)

TRANSLITERATION AND TRANSLATION.

Ĵanek ĵurē bēṭā rahis. Un^aka s̄ān bēṭā u-k^ara buā-kē balis
One-man-of two sons were. His younger son his father-to said
 ki, 'āgō buā, tumbhar ĵāhā sampatti āhē ām-khē bhāg-kar-ka
that, 'O father, your whatever property is me-to having-divided
 da.' Ō dui ĵan-khē bhāg-kar-ka dēis. Dinā-kētē galā-pachhē
give.' He the-two persons-to having-divided gave. Some-days gone-after
 u-k^ara s̄ān bēṭā sabujā-ka lē-gais, āur labrā-ḍhaṅg kar-ka sabu
his younger son all took, and wicked-behaviour having-done all
 urāi-dēis. Unū ui-mul^akē maharag paṛis ĵa barā gul^agulā haīs. Una
wasted. Then in-that-country famine fell and great difficulty became. He
 gais ĵa guṭē ghar-ṭēnē haliā rahis ĵa ō ghusurā charāi-karis.
went and one house-in servant remained and he pigs caused-(him)-to-feed.
 Ĵa kichhi khāibā-kē nāhi pāis ĵa unū 'ghusurā-ka khāed khāū'
When anything eat-to not got then he 'pigs food I-shall-eat'
 bal-ka manē-karis. Pachhē manē-karis, 'ām^ara gharē kētē haliā
saying thought. Afterwards he-thought, 'our in-house how-many servants
 khātien, āmi-ĵa iṭhānē bhūkhē marathyā. Mu ĵāthā ĵa mara buā-khē
are-eating, I-but here by-hunger am-dying. I am-going and my father-to
 balū, "āgō buā, āmi tam^ara āur mahāpuru-ka dōsh kariē; tumbhar
having-said, "O father, I of-thee and God-of sin did; thy
 bēṭā bali-ka bayān-karibār nāi āy; tam^ara haliā mitā
son having-said of-describing not am(-worthy); thy servant like
 ām-khē rakh-raha," balū ĵāthā.' U-k^ara buā barā dhurē
me-to keep," having-said I-am-going.' His father great distance-from
 dēkh-ka, u-khē dayā karis, phēr dhāi gais, ĵa u-k^ara muhē
having-seen, him-to compassion did, and running he-went, and his face-on
 chumā dēis. U-k^ara bēṭā balis ki, 'āgō buā, muī tam^ara āur
kiss gave. His son said that, 'O father, I of-thee and
 mahāpuru-ka dōsh kariē, tam^ara bēṭā bali-ka kā-khē nāhi kaha.' U-k^ara
God-of sin did, thy son having-called any-to not say.' His
 buā u-k^ara naūkari-mān-kē ḍāk-ka balis, 'tami nukō dhuti-paṭā
father his servants-to having-called said, 'you good clothes
 ān-ka i-khē pindhāa; i-k^ara hātē mudi pindhāa; i-k^ara
having-brought him put-on; this-one's hand-on ring put-on; this-one's

gurē gur-balā pindhāa,' bal-ka kahis, 'khāa-pia-ka khusi
feet-on shoes put-on, having-told said, 'having-eaten-(and)-drunk happiness
 kar^ama. Ām^ara i bētā mar-jāi-rahis, ja jī-ka āis; ō haḥ-jāa-rahis, ja
we-shall-do. My this son had-died, and being-alive came; he lost-was, and
 pāē.' Unu khōb usat haīn.
I-got. They very happy became.

Hātak-bēl-khē u-kh^ara baḥ bētā khētē rahis ja āis, ja ghar-khē
That-time-at his elder son field-in was and he-came, and house-to
 āilā-bēl-khē bajā-gajā bājat-ris, ja un-ka naūkari-tē-khē ḍākis,
of-coming-time-at music-etcetera was-being-played, and his servant-one-to he-called,
 balis ki, 'i-tā kāhā bajā ām^ara gharē bāj^athiē?' Ō balis ki,
said that, 'this for-what music our house-in is-being-played?' He said that,
 'tam^ara bhāi āin; ja tam^ara buā bare-tē bhōj dēthien.' U-tā
'thy brother came; and thy father great-one dinner is-giving.' This
 sunis, ja risā haḥ-ka ghar-khē nāi gaīs. U-k^ara buā bāhārē ai-ka
he-heard, and angry being house-to not he-went. His father outside having-come
 u-khē bujhāis, ja u-k^ara bētā balis ki, 'tum^ara sabu din mui
him-to remonstrated, and his son said that, 'thy all days I
 śēbā-chākari kar-ka āhā; kēbhē mōr-lāgi chhēli-guṭē mār-ka
service having-done remain; ever me-for kid-one having-killed
 lōk-bāk-khē ḍāk-ka bhōj-tē nāhi dēi. Tamara jan bētā dāri
persons-to calling feast-one not thou-gavest. Thy which son debauchery
 kar-ka ṭankā-paisā urāe-dēis, ō āis, ja u-k^ara-lāgi kētē bhōj
having-done money wasted, he came, and him-for how-great feast
 karathia.' U-k^ara buā balis ki, 'ārē bābu, tui ām^ara saṅgē
art-thou-making.' His father told that, 'O son, thou me with
 sabu-bēlē āhas. Ām^ara sabu-jā-ka ta tar. Iē-jan tar bhāi
all-while remainest. My everything indeed (is) thine. This-person thy brother
 mar-rihis, phēr jīis; haḥ-rihis, pāē; un-ka lāgi āmi-uchhab-kar^athiā.
had-died, again came-alive; lost-was, got; him for let-us-rejoicing-make.'

**STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS
DIALECTS OF EASTERN HINDĪ.**

STANDARD LIST OF WORDS AND SENTENCES

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghēlī w
1. One	Ēk	Ēk	Yāk	Ēk
2. Two	Dō	Dui	Dui	Dui
3. Three	Tīn	Tīn	Tīn	Tīn
4. Four	Chār	Chār	Chār	Chārī; chār
5. Five	Pāch	Pāch	Pāch	Pāchi, pāch
6. Six	Chha	Chha	Chhai	Chha
7. Seven	Sāt	Sāt	Sāt	Sāt
8. Eight	Āṭh	Āṭh	Āṭh	Āṭh
9. Nine	Nau	Nau	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bīs	Bīs	Bīs	Bīs
12. Fifty	Pachās	Pachās	Pachās	Pachās
13. Hundred	Sau	Sau	Sau	Sau
14. I	Maĩ, ham	Ham	Maĩ	Maĩ
15. Of me	} Mōr	} Mōr	} Mōr	} Mōr or mwār
16. Mine				
17. We	Ham	Ham	Ham	Ham
18. Of us	} Hamār	} Hamārā	} Hamār	} Hamār
19. Our				
20. Thou	Tū	Taĩ	Tui	Taĩ
21. Of thee	} Tōr, tuhār	} Tōr	} Tōr, tohār	} Tōr
22. Thine				
23. You	Tū	Tũ	Tum	Tũ, tum
24. Of you	} Tuhār	} Tohārā	} Tumhār	} Tohār, tumhār
25. Your				

IN THE VARIOUS DIALECTS OF EASTERN HINDĪ.

Bagheli Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattisgarhī (Baipur).	Bhūliā (Sonpur State).	English.
Ēk	Ēkal	Ēk	Ēka	1. One.
Dui	Dur ^a bī	Dui	Dui	2. Two.
Tin	Trinam	Tin	Tini	3. Three.
Chāri	Char ^a khō	Chār	Chāri	4. Four.
Pāchi	Pāj ^a lē	Pāch	Pācha	5. Five.
Chhō	Chhaiyam	Chhē	Chhaa	6. Six.
Sāt	Sattō	Sāt	Sāt	7. Seven.
Āṭh	Atṭhō	Āṭh	Āṭh	8. Eight.
Nau	Namak	Nō	Naa	9. Nine.
Das	Dhamak	Das	Daś	10. Ten.
Bis	Bis	Bis, ēk kōri	Kuḍiē	11. Twenty.
...	Pachās	Pachās	Pachās	12. Fifty.
Sau	Sau	Sō	Śahe	13. Hundred.
Mōy	Maī, mōy, or ham	Mē	Muī	14. I.
Mōr	Mōr	Mōr	Mara	{ 15. Of me. 16. Mine.
Ham	Ham	Ham	Āmi-mānē, āmē-mānē, ām-mānē.	17. We.
Hamār	Hamār	Hamār	Āmar-man-kar	{ 18. Of us. 19. Our.
Tōy, tōyē, taī	Taī, tōy	Tē, taī	Tuī	20. Thou.
Tōr	Tōr	Tōr	Tara, tōr	{ 21. Of thee. 22. Thine.
Tōy	Tum	Tum	Tumē, tumē-mānē, tum-mānē.	23. You.
Tor or tohār	Tumhār	Tumhār	Tam ^a ra, tamar	{ 24. Of you. 25. Your.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghelī (Rewa).
26. He	Ū	Ū	Wō	Wā
27. Of him	} Ō-kar	Wō-kar	Uhi-kyār, -kar	{ Wō-kar, wō-khar; <i>obl.</i> masc. wō-khē; <i>fem.</i> wō-khi. }
28. His				
29. They	Wai sab	Wai	Wē, ui	Uī
30. Of them	} Un-kar	Un-kar	Un-kyār, -kar	On-kar, un-kar, un-khar
31. Their				
32. Hand	Hath ^a wā	Hāth	Hāth	Hāth
33. Foot	Gōṛ	Gōṛ	Pāu	Gōṛ, gwār
34. Nose	Nakunā	Nekurā	Nāk	Nāk, nekuā
35. Eye	Akhiyā	Ākhi	Akhi, dīdā	Ākhi
36. Mouth	Muhā	Mūh	Mūh	Mūh
37. Tooth	Dāt ^a wā	Dāt	Dāt	Dāt
38. Ear	Kan ^a wā	Kān	Kān	Kān
39. Hair	Bār	Bār	Bār	Bār
40. Head	Mūr, kapār	Mūr	Mūr, kapār	Mūr
41. Tongue	Jibh	Jibhi	Jibh	Jibh, jibhi
42. Belly	Peṭ ^a wā	Pēṭ	Pyāt	Pēṭ, pyāt
43. Back	Piṭh, piṭhiyā	Piṭh	Piṭhi	Piṭh, piṭhāh
44. Iron	Lōh	Lōh	Lwāh	Lōh
45. Gold	Sōn	Sōn	Sōn	Sōn
46. Silver	Chāḍi, rūpā	Chāḍi	Chāḍi	Rūp
47. Father	Bapāi, dādā	Bāp, dādā	Bāpu	Bāp, dādā
48. Mother	Mah ^a tārī, ammā	Māi	Mah ^a tārī	Mah ^a tārī, dīdī, dāi
49. Brother	Bhāi	Bhāy	Bhāi, dādā	Bhāi
50. Sister	Dīdī, bahiniyā	Bahini	Bahinī, dīdī	Bahinī, bohini
51. Man	Manai	Manai	Manai	Manai
52. Woman	Meh ^a rārū	Meh ^a rārū	Meh ^a rārū	Mehariā, meh ^a rārū

Baghelī Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattīsgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Ū, ō, enhē, on . . .	Ū, wō	Wah, wō-man . . .	Ō-mānē	26. He.
Ō-kar	Ū-kar, wō-kar . . .	Wō-kar	Ok ^a ra	27. Of him. 28. His.
Wahai, wohi	Un, unhi, hōhī . . .	Wō-man	Oi-mānē, Ō-mānē . . .	
On-kar	Un-kar	Wō-man-ke, hun-kar-man-ke.	Oi-man-kar	30. Of them. 31. Their.
Hath	Hāth	Hāth	Hāth	
Gōṛ	Pāw	Pāw, gōṛ	Pāo	32. Hand.
Nāk, nakuā	Nāk	Nāk	Nāk	33. Foot.
Akhi	Akhi	Akhi	Āīkh	34. Nose.
Muh	Mūh	Mūh	Muhū	35. Eye.
Dāt	Dāt	Dāt	Dāt	36. Mouth.
Kān	Kān	Kān	Kān	37. Tooth.
Bār	Chutṭī	Chūḍī, ruwā	Bāl	38. Ear.
Mūr	Mūr	Mūr	Mūr	39. Hair.
Jibhi	Jibh	Jibh	Jibh	40. Head.
Pēt	Pēt	Pēt	Pēt	41. Tongue.
Piṭhāh	Piṭhār	Piṭh	Piṭh	42. Belly.
Lōh	Lōhā	Lōhā	Luhā	43. Back.
Sōn	Sōn	Sōnā	Sunā	44. Iron.
Rūp	Chāḍī	Chāḍī	Rupā	45. Gold.
Dauā, bāp	Dādā	Dādā	Buā	46. Silver.
Dāi	Dāi	Dāi	Māe	47. Father.
Bhāi	Bhaiyā or dāū . . .	Bhāi	Bhāi	48. Mother.
Bohin	Bāi	Bahini	Bhaīn	49. Brother.
Manai	Ḍaukā (a male) . . .	Āḍ ^a mī, ḍōkā	Munush	50. Sister.
Meh ^a rārū, ḍauki . . .	Ḍauki (a female) . . .	Ḍōki	Māejhi	51. Man.
				52. Woman.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghēli (Bewa)
53. Wife . . .	Dul ^h in (<i>bride</i>) . . .	Basahī . . .	Mehar ^a yā . . .	Mehariā, meh ^a ri . . .
54. Child . . .	Chelh ^a rā . . .	Gadēl . . .	Larik ^a wā . . .	Larikā . . .
55. Son . . .	Pūt, betannā . . .	Beṭ ^a wā . . .	Beṭ ^a wā . . .	Larikā, beṭ ^a bā, gadēlā . . .
56. Daughter . . .	Biṭiyā . . .	Biṭiyā . . .	Biṭiwā . . .	Biṭiā, gadēli . . .
57. Slave . . .	Gulām . . .	Gulām . . .	Gulām . . .	Gulām . . .
58. Cultivator . . .	Kisān, khetihār . . .	Kisān . . .	Kisān, jotihā . . .	Jōtan, kisān . . .
59. Shepherd . . .	Char ^a wāh . . .	Garariyā . . .	Garariyā . . .	Garariā . . .
60. God . . .	Dayō, Par ^a mēsuar . . .	Daiv, Dayū . . .	Par ^a mēsuar, Bhag ^a wān, Dai . . .	Pan ^a mēsuar, Pan ^a mēsar, Par ^a messar.
61. Devil . . .	Parēt . . .	Bhūt . . .	Dēu, bhūt . . .	Saitān . . .
62. Sun . . .	Sūraj deotā . . .	Suruj dēotā . . .	Sūr ^a j . . .	Surij, surud-deotā . . .
63. Moon . . .	Chādar ^a mā, jūdhēyā . . .	Ūjariyā . . .	Chandar ^a mā, jōdhaiyā . . .	Chand ^a mā . . .
64. Star . . .	Nakhat, tarai . . .	Tarai . . .	Tārā, nakhat . . .	Taraiyā, tarai . . .
65. Fire . . .	Agiyā . . .	Āgi . . .	Āgi . . .	Āgi . . .
66. Water . . .	Jal . . .	Pāni . . .	Pāni . . .	Pāni . . .
67. House . . .	Ghar, bakh ^a ri . . .	Bakh ^a ri . . .	Ghar, bakh ^a ri . . .	Ghar . . .
68. Horse . . .	Ghōṛ . . .	Ghōṛ . . .	Ghwār . . .	Ghōṛ, ghwār . . .
69. Cow . . .	Gau-dhan . . .	Gāy . . .	Gāi, gaiyā . . .	Gaiyā, gāy . . .
70. Dog . . .	Kukur . . .	Kūkur . . .	Kukur . . .	Kūkur . . .
71. Cat . . .	Bilār . . .	Bilār . . .	Bilār, bilāu . . .	Bilāri, bilaiyā . . .
72. Cock . . .	Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .
73. Duck . . .	Batak . . .	Bakkhat . . .	Battakh . . .	Badak . . .
74. Ass . . .	Gadhā . . .	Gad ^a hā . . .	Gad ^a hā . . .	Gad ^a hā . . .
75. Camel . . .	Uṭ . . .	Uṭ . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Chirai . . .	Chirai . . .	Chiraiyā . . .	Chirai . . .
77. Go . . .	Jāo . . .	Jā . . .	Jāo . . .	Jā . . .
78. Eat . . .	Khāo, jēwo . . .	Khā . . .	Khāo, jyāwau . . .	Khā . . .
79. Sit . . .	Baiṭhau . . .	Baiṭhu . . .	Baiṭhau, baiṭh-jāo . . .	Baiṭh . . .

Baghelī Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattīsgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Mehariyā	Dul ^h hin	Ḍōki	Kaniā	53. Wife.
Larikā, gadēlā	Chhauwā	Lar ^a kā	Pilā	54. Child.
Larikā, gadēlā	Bētā	Bētā	Bētā	55. Son.
Gaḍeli	Bēṭi	Bēṭi	Bēṭi	56. Daughter.
.....	Chākar	Naukar	Chāk ^a rī	57. Slave.
Jōtan, kisān	Kisān, khetihār	Kisān	Chāshi	58. Cultivator.
Gaḍerī	Garariyā	Garariyā	Chheliā	59. Shepherd.
Bhag ^a wān, Par ^a mēsar	Bhag ^a wān	Bhag ^a wān	Māhāpuru	60. God.
Bhūt	Bhūt, dānō	Bhūt	Bhūt	61. Devil.
Surud-dēutā	Sūraj	Sūraj	Suruj	62. Sun.
Chandar ^a mā, jonhaiā	Chandā	Chandā	Janha	63. Moon.
Tarai	Taraiyā	Chādēni	Tarā	64. Star.
Āgī	Āgī	Āgī	Jwē	65. Fire.
Pāni	Pāni	Pāni	Pāni	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōr, ghōrā	Ghōṛā	Ghōṛā	Ghudā	68. Horse.
Gāy	Tāli	Gāy	Gāe	69. Cow.
Kukkur	Kūkur	Kūkur	Kukur	70. Dog.
Bilāi, bilaiyā	Bilāi	Bilāi	Bilāi	71. Cat.
Mur ^a gā	Kuk ^a rī	Kuk ^a rā	Kukurā	72. Cock.
Dabak	Dābok	Badak	Hās	73. Duck.
Gaddhā	Gadhā	Gad ^a hā	Gudhō	74. Ass.
Ūt	Ūt	Ūt	Uṭ	75. Camel.
Chirai	Chir ^a yā, chirai	Chirai	Charāe	76. Bird.
Jāthai (3 sg. pres.)	Jā	Jāō	Jimā	77. Go.
Khāthai (3 sg. pres.)	Khā	Khāō	Khāma	78. Eat.
Baiṭh ^a thai (3 sg. pres.)	Baiṭh	Baiṭhō	Basma	79. Sit.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghelī (Rewa).
80. Come . . .	Āwau . . .	Āw . . .	Āo . . .	Ā . . .
81. Beat . . .	Mārau . . .	Mār . . .	Mārau . . .	Mār . . .
82. Stand . . .	Tharh hōu . . .	Uṭh (<i>stand up</i>) . . .	Thār-hō . . .	Ṭhārḥ hō . . .
83. Die . . .	Marau . . .	Mar . . .	Marau . . .	Mar . . .
84. Give . . .	Dēo . . .	Dēh . . .	Dēu, dāi-dēu . . .	Dē . . .
85. Run . . .	Daurau . . .	Daur . . .	Daurau, bhājau . . .	Daur . . .
86. Up . . .	Ūpar . . .	Ūpar, up ^a rē . . .	Ūpar . . .	Ūpar . . .
87. Near . . .	Nagich, nēr . . .	Niarē . . .	Nērē, nagich . . .	Laghē, nagich . . .
88. Down . . .	Tarē . . .	Tarē . . .	Nichē, tarē, tar ^a khalē . . .	Nichē, tarē . . .
89. Far . . .	Lambē . . .	Pallē . . .	Dūr, pallā . . .	Dūr . . .
90. Before . . .	Ag ^a rī . . .	Āgē . . .	Āgē, agārī, pahilē . . .	Āgē . . .
91. Behind . . .	Pāchhē . . .	Pāchhō . . .	Pāchhū, pachhārī . . .	Pāchhē . . .
92. Who ? . . .	Kō . . .	Kē . . .	Kō . . .	Kō . . .
93. What ? . . .	Kāo . . .	Kā . . .	Kā . . .	Kā . . .
94. Why ? . . .	Kāhē . . .	Kāhē . . .	Kāhē . . .	Kāhē . . .
95. And . . .	Aur . . .	Au . . .	Aur . . .	Au . . .
96. But . . .	Baluk, mul . . .	Mul . . .	Par, mudā . . .	Pai . . .
97. If . . .	Jō . . .	Jan . . .	Jō . . .	Jō . . .
98. Yes . . .	Hā . . .	Ai . . .	Hā . . .	Hā . . .
99. No . . .	Nāhī, nā . . .	Nāhī . . .	Nāhī . . .	Nāhī . . .
100. Alas . . .	Pachh ^a tāw, sōch . . .	Bapai rē . . .	Hā . . .	Hā, hāy . . .
101. A father . . .	Ēk bāp . . .	Bāp . . .	Yāk bāpu . . .	Bāp . . .
102. Of a father . . .	Ēk bāp-kāi . . .	Bāp-ke . . .	Yāk bāp-kyār . . .	Bāp-kēr . . .
103. To a father . . .	Ēk bāp-kā . . .	Bāp-kā . . .	Yāk bāp-kā . . .	Bāp-kā . . .
104. From a father . . .	Ēk bāp-sē . . .	Bāp-tē . . .	Yāk bāp-tē . . .	Bāp-tē . . .
105. Two fathers . . .	Dē bāp . . .	Dui bāp . . .	Dui bāp . . .	Dui bāp . . .
106. Fathers . . .	Jamā bāp . . .	Bap ^a wan . . .	Bāpu . . .	Bāp, bāpan . . .

Baghelī Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattīsgaṛhī (Raipur).	Bhulīā (Sonpur State).	English.
Āwathāī (<i>3d. sg. pres.</i>)	Ā	Āō	Āma	80. Come.
Mārat (<i>Present part.</i>)	Mār	Mārō	Mārma	81. Beat.
Kharā bhailē (<i>Past. part.</i>)	Kharā-hō	Thārḥ hō	Thād	82. Stand.
Marab (<i>Infinitive</i>)	Mar	Mar-jāo	Mara	83. Die.
Dēbai (<i>Verbal Noun</i>)	Dē	Dē-dē	Dē	84. Give.
Daur, kūdal (<i>Imperative</i>)	Daur	Dōr	Dabaḍ	85. Run.
Ūpar	Ūpar	Ūpar	Upar	86. Up.
Niar	Najik, jōrē	Lak ^a thā	Pākh	87. Near.
Tarī	Tarī	Khālē	Tal	88. Down.
Durihā	Dūri, dūr	Durihā	Dhur	89. Far.
Āgē	Āgē, āgū, agārī	Āgū	Āgē	90. Before.
Pāchhē	Pichhē, pichhārī	Pāchhū	Pachhē	91. Behind.
Kē	Kōn	Kōn	Kun	92. Who.
Kā	Kā	Kāyē	Kānā	93. What.
Kā	Kāhē	Kā-bar	Kāhāk lagi	94. Why.
An	Aur	Aur	Āhur	95. And.
Pai	Par	Parantu	Mātar	96. But.
Jan	Agar	Agar	Jēbē	97. If.
Hā	Hā	Hā	Hā	98. Yes.
Nahī	Nahī	Nahī	Nāī	99. No.
Hāy	Hāy	Hāy	Āhā	100. Alas.
Ēk dadā, ēk bāp	Dādā	Dadā	Buā	101. A father.
Ēk bāp-kar	Dādā-kēr	Dadā-ke	Buār	102. Of a father.
Ēk bāp-kā	Dādā-lā	Dadā-lā	Buā-khē	103. To a father.
Ēk bāp-lē	Dādā-lā, dādā-sē	Dadā-lē	Buā-khē-thānu	104. From a father.
Dui bāp	Dui dādā	Dō dadā	Judē buā	105. Two fathers.
Bāp	Dādā	Dadā-man	Buā-mānē	106. Fathers.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghēli (Rewa).
107. Of fathers . . .	Bāpaũ-kāĩ . . .	Bap ^a wan-kāĩ . . .	Bāpan-kyār . . .	Bāpan-kēr . . .
108. To fathers . . .	Bāpaũ-kā̃ . . .	Bap ^a wan-kā . . .	Bāpan-kā . . .	Bāpan-kā . . .
109. From fathers . . .	Bāpaũ-sē . . .	Bap ^a wan-tē . . .	Bāpan-tē . . .	Bāpan-tē . . .
110. A daughter . . .	Ēk biṭiyā . . .	Ēk biṭiyā . . .	Yāk biṭewā . . .	Biṭiā . . .
111. Of a daughter . . .	Ēk biṭiyā-kāĩ . . .	Ēk biṭiyā-kāĩ . . .	Yāk biṭewā-kyār . . .	Biṭiā-kēr . . .
112. To a daughter . . .	Ēk biṭiyā-kā̃ . . .	Ēk biṭiyā-kā . . .	Yāk biṭewā-kā . . .	Biṭiā-kā . . .
113. From a daughter . . .	Ēk biṭiyā-sē . . .	Ēk biṭiyā-tē . . .	Yāk biṭewā-tē . . .	Biṭiā-tē . . .
114. Two daughters . . .	Dō biṭiyā . . .	Dui biṭiyā . . .	Dui biṭewā̃ . . .	Dui biṭiā̃ . . .
115. Daughters . . .	Biṭiyā̃ . . .	Biṭiwan . . .	Biṭewā̃ . . .	Biṭiā̃, biṭimā̃ . . .
116. Of daughters . . .	Biṭiyō-kāĩ . . .	Biṭiwan-kāĩ . . .	Biṭewān-kyār . . .	Biṭian-kēr, biṭiman-kēr . . .
117. To daughters . . .	Biṭiyō-kā̃ . . .	Biṭiwan-kā . . .	Biṭewān-kā . . .	Biṭian-kā, biṭiman-kā . . .
118. From daughters . . .	Biṭiyō-sē . . .	Biṭiwan-tē . . .	Biṭewān-tē . . .	Biṭian-tē, biṭiman-tē . . .
119. A good man . . .	Ēk bhal manai . . .	Nik manai . . .	Yāk nik manai . . .	Nik manai, nik ^a hā manai . . .
120. Of a good man . . .	Ēk bhal manai-kāĩ . . .	Nik manai-kāĩ . . .	Yāk nik manai-kyār . . .	Nik manai-kēr, nikē manai-kēr . . .
121. To a good man . . .	Ēk bhal manai-kā̃ . . .	Nik manai-kā . . .	Yāk nik manai-kā . . .	Nik manai-kā, nikē-manai-kā . . .
122. From a good man . . .	Ēk bhal manai-sē . . .	Nik manai-tē . . .	Yāk nik manai-tē . . .	Nik manai-tē, nikē manai-tē, nik ^a hā manai-tē . . .
123. Two good men . . .	Dō bhal manai . . .	Dui nik manai . . .	Dui nik manai . . .	Dui nik manai . . .
124. Good men . . .	Bhal manaĩ . . .	Nik manai . . .	Nik manai, bhalē mānus . . .	Nik manai, nik ^a hē manai . . .
125. Of good men . . .	Bhal manaĩn-kāĩ . . .	Nik manaĩn-kāĩ . . .	Bhalē mānus-kyār . . .	Nik or nikē manaĩn-kēr, nik ^a hē manaĩn-kēr . . .
126. To good men . . .	Bhal manaĩn-kā̃ . . .	Nik manaĩn-kā . . .	Bhalē mānus-kā . . .	Nik or nikē or nik ^a hē manaĩn-kā . . .
127. From good men . . .	Bhal manaĩn-sē . . .	Nik manaĩn-tē . . .	Bhalē mānus-tē . . .	Nik, nikē or nik ^a hē manaĩn-tē . . .
128. A good woman . . .	Ēk bhal meh ^a rārū . . .	Nik meh ^a rārū . . .	Yāk nik mehar ^a yā . . .	Nik mehariā, nik ^a hī mehariā . . .
129. A bad boy . . .	Ēk bēkār lar ^a kā . . .	Bēkār larikā or bēkār gadēla . . .	Yāk burā larik ^a wā . . .	Nāgā larikā, kharāp larikā . . .
130. Good woman . . .	Bhal meh ^a raruwai . . .	Nik meh ^a raruwai . . .	Nik mehar ^a yā̃, bhalī man ^a -sani . . .	Nik ^a hī mehariā̃ . . .
131. A bad girl . . .	Bēkār biṭiyā . . .	Ēk bēkār biṭiyā . . .	Yāk kharāb biṭewā . . .	Nāgā biṭiā, kharāp biṭiā . . .
132. Good . . .	Bhal . . .	Nik bhal . . .	Nik, achchhā . . .	Nik, nik ^a hā, achchhā . . .
133. Better . . .	Ḍhēr achchhā . . .	Bhal . . .	Uttim . . .	Nik . . .

Bagheli Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattīsgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Bāp-kar	Dādāḍ-kō, dādan-kēr .	Dadā-man-mēr-ke . .	Buā-mān-ka . . .	107. Of fathers.
Bāp-kā	Dādāḍ-lā, dādan-lā . .	Dadā-man-lā	Buā-mān-kha . . .	108. To fathers.
Bāp-lē	Dādan-sē, dādan-lā . .	Dadā-man-lē	Buā-mān-ka-nu . . .	109. From fathers.
Ēk lariki, ēk gadēli . .	Bēṭi, lar ^a ki, tūrī . . .	Bēṭi	Bēṭi	110. A daughter.
Ēk lariki-kar, ēk gadēli-kar	Lar ^a ki-kēr	Bēṭi-ke	Bēṭi-ka	111. Of a daughter.
Ēk lariki-kā, ēk gadēli-kā .	Lar ^a ki-lā	Bēṭi-lā	Bēṭi-kha	112. To a daughter.
Ēk lariki-lē, ēk gadēli-lē .	Lar ^a ki-sē or lar ^a ki-lā .	Bēṭi-mēr-lē	Bēṭi-kar-nu	113. From a daughter.
Dui lariki, dui gadēli . .	Dō lar ^a ki	Dū biṭiyā	Juḍē bēṭi	114. Two daughters.
Lariki, gadēli	Lar ^a kin, tūrin	Biṭiyā-man	Bēṭi-mānē	115. Daughters.
Lariki-kar, gadēli-kar . .	Lar ^a kin-kēr	Bēṭi-man-ke	Bēṭi-mān-ka	116. Of daughters.
Lariki-kā, gadēli-kā . . .	Lar ^a kin-lā	Bēṭi-man-lā	Bēṭi-mān-kha	117. To daughters.
Lariki-lē, gadēli-lē . . .	Lar ^a kin-sē	Bēṭi-man-mēr-lē . .	Bēṭi-mān-khanu . .	118. From daughters.
Ēk nikhā manai	Sājō ād ^a mī, manēkh or ḍaukā.	Banē ād ^a mī	Asal lōk	119. A good man.
Ēk nikhā manai-kar . . .	Sājō manēkh-kēr . . .	Banē ād ^a mī-ke	Asal lōk-ka	120. Of a good man.
Ēk nikhā manai-kā	Sājō manēkh-lā	Banē ād ^a mī-lā	Asal-lōk-kha	121. To a good man.
Ēk nikhā manai-lē	Sājō manēkh-sē	Banē ād ^a mī-mēr-lē . .	Asal-lōk-ka-nu . . .	122. From a good man.
Dui nikhā manai	Sājō dō ḍaukē	Dū jhan banē ād ^a mī .	Juḍē asal lōk	123. Two good men.
Nikhā manai	Sājō manēkh or ḍaukē .	Banē ād ^a mī	Asal lōk-mānē	124. Good men.
Nikhā manai-kar	Sājō ḍaukāḍ-kēr . . .	Banē ād ^a mī-mēr-lē . .	Asal lōk-mān-ka . . .	125. Of good men.
Nikhā manai-kā	Sājō ḍaukan-lā	Banē ād ^a mī-lā	Asal lōk-mān-kha . .	126. To good men.
Nikhā manai-lē	Sājō ḍaukāḍ-sē	Banē ād ^a mī-mēr-lē . .	Asal lōk-mān-kar-nu .	127. From good men.
Ēk nikhā meh ^a rārū	Sājō ḍauki	Banē ḍōki	Asal māijhi-tē	128. A good woman.
Ēk nāgā larikā	Kharāb tūrā	Kharāb tūrā	Kharāp pilā-tē . . .	129. A bad boy.
Nikhā meh ^a rārū	Achchhā ḍaukin or sājō ḍaukin.	Banē ḍōki	Kharāp māijhi-mānē .	130. Good women.
Ēk nāgā lariki	Kharāb tūrī	Kharāb tūrī	Kharāp tukēl-tē . . .	131. A bad girl.
Nikhā	Sājō	Achchhā	Asal	132. Good.
Bahut nikhā	Karū	Wōkar-lē achchhā . .	.....	133. Better.

English.	Awadhī (Gonda).	Awadhī (Central Partalgarh).	Awadhī (Baiswārī, Unao).	Baghelī (Rewa).
134. Best . . .	Bahutai nik . . .	Bahutai nik . . .	Adhik uttim . . .	Sab-sē nik ^a hā, sab-sē ach- chhā.
135. High . . .	Ūch . . .	Ūch . . .	Uch . . .	Ūch . . .
136. Higher . . .	Dhēr ūch . . .	Sewāy ūch . . .	Bahutai ūch . . .	Ūch . . .
137. Highest . . .	Bahutai ūch . . .	Bahutai ūch . . .	Adhik ūch . . .	Sab-sē ūch . . .
138. A horse . . .	Ēk ghur ^a wā . . .	Ghōṛ . . .	Yāk ghwārā, ṭaṭuwā . . .	Ghōṛ . . .
139. A mare . . .	Ēk ghurīyā . . .	Ghōṛī . . .	Yāk ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghur ^a wai . . .	Ghōṛaunē . . .	Ghōṛ . . .	Ghōṛ . . .
141. Mares . . .	Ghurīyā . . .	Ghōṛian . . .	Ghōṛī, bachhēṛī . . .	Ghōṛī . . .
142. A bull . . .	Ēk sār ^a wā or ēk baradh . . .	Bar ^a dhā . . .	Yāk baradh, sār . . .	Bar ^a dā . . .
143. A cow . . .	Ēk gaū . . .	Gāy . . .	Yāk gāi, gōrū . . .	Gaiyā, Gāy . . .
144. Bulls . . .	Sār ^a wai or baradh ^a wai . . .	Bar ^a dhawan . . .	Baradh, sār . . .	Bar ^a dā . . .
145. Cows . . .	Gaūē . . .	Gāin . . .	Gaiyā . . .	Gaiyā, gāi . . .
146. A dog . . .	Ēk kūkur . . .	Kukurā, kūkur . . .	Yāk kukur . . .	Kūkur . . .
147. A bitch . . .	Ēk kukuriyā . . .	Kukuriā . . .	Yāk kutiyā . . .	Kukuriā . . .
148. Dogs . . .	Kukur ^a wai . . .	Kukur ^a wan . . .	Kukuran . . .	Kūkur . . .
149. Bitches . . .	Kukuriyā . . .	Kukurian . . .	Kutiyā, kukur ^a yā . . .	Kukuriā . . .
150. A he goat . . .	Ēk khāsi, bok ^a rā . . .	Khāsi, bok ^a rā . . .	Yāk bok ^a rā . . .	Bok ^a rā . . .
151. A female goat . . .	Ēk chhag ^a ṛī . . .	Chhēṛī . . .	Yāk bok ^a ri, chhēṛī . . .	Chhēṛī . . .
152. Goats . . .	Khāsi . . .	Khāsiawan . . .	Bok ^a ran . . .	Bok ^a rā . . .
153. A male deer . . .	Ēk hannā . . .	Hannā . . .	Yāk hannā . . .	Mir ^a gā . . .
154. A female deer . . .	Ēk hannī . . .	Hanni . . .	Yāk hannī . . .	Harin . . .
155. Deers . . .	Hanawai (masc.), haniyā (fem.).	Harin . . .	Hannā . . .	Harin . . .
156. I am . . .	Ham han . . .	Ham bāṭī, or ahī . . .	Maī āhiū . . .	Maī hañ, maī āheō . . .
157. Thou art . . .	Tū hai . . .	Taī bāṭis, or ahis . . .	Tui has . . .	Taī has, taī āhē . . .
158. He is . . .	Ū hai . . .	Ū bāṭai, or ahai . . .	Wō hai . . .	Wā āy, wā hai . . .
159. We are . . .	Ham han . . .	Ham bāṭī, or ahan . . .	Ham han, āhin . . .	Ham han, ham āhen . . .
160. You are . . .	Tum hau . . .	Tū bāṭehu, or ābau . . .	Tum āheu . . .	Tū or tum hā, tū or tum āhyā.

Baghelī Gōṇḍī (Rowa).	Gōḍwānī (Mandla).	Chattīsgarhī (Raipur).	Bhulīā (Sompur State).	English
Sab-lē nikhā	Sab-sē sājō	Sabō-lē banē . . . .	.....	134. Best.
Ūchā	Ūchō	Ūch	Ḍeng	135. High.
Bahut ūchā	Aur ūchō	Wō-kar-lē ūch . . . .	.....	136. Higher.
Sab-lē ūchā	Sab-sē ūchō	Sabō-lē ūch . . . .	.....	137. Highest.
Ēk ghōr	Ghōṛā	Ghōṛā	Ghudā	138. A horse.
Ēk ghōrī	Ghōṛī	Ghōṛī	Māi ghudī	139. A mare.
Ghōr	Ghōṛā	Gañj ghōṛā	Ghudā-mānē	140. Horses.
Ghōrī	Ghōṛī	Gañj ghōṛī	Ghudī-mānē	141. Mares.
Ēk bar ^a dhā	Sāḍh, bijār	Sār	Sāḍh	142. A bull.
Ēk gāy	Gāy, ṭālī, or gaiyā	Gāy	Gāi	143. A cow.
Bar ^a dhā	Sāḍhen	Gañj sār	Sāḍh-mānē	144. Bulls.
Gāy	Gaiyā	Gañj gāy	Gāi-mānē	145. Cows.
Kukkur	Kuttā	Kukur	Kukur	146. A dog.
Ēk kukuriyā	Kutiyā	Kutiyā	Kutur ^a ni	147. A bitch.
Kukkur	Kuttāō	Gañj kukur	Kukur-mānē	148. Dogs.
Kukuriyā	Kutiyā	Gañj kutiyā	Kutur ^a ni-mānē	149. Bitches.
Ēk bok ^a rā	Bak ^a rā	Bok ^a rā	Bukā	150. A he goat.
Ēk chhērī	Bak ^a rī	Bok ^a rī	Chhēli	151. A female goat.
Bok ^a rā	Bak ^a rā	Gañj bok ^a rā	Bukā-mānē	152. Goats.
Mir ^a gā	Khar ^a sāil	Harinā	Mirig	153. A male deer.
Harin	Hir ^a nī	Harinī	Māi mirig	154. A female deer.
Mir ^a gā	Khar ^a sāil	Khūb harinī	Mirig-mānē	155. Deers.
Mōy ahēu	Māi haũ, hāō. āhō	Māi āw, haũ, hawaũ	Muĩ āhā	156. I am.
Taĩ ahi	Tōy has, his. āhis	Taĩ ās, has, hawas	Tuĩ āhas	157. Thou art.
Ū āhē	Ū-hich hai, hais. ahai	Wō āy. hai, hawai	Ō āhē	158. He is.
Ham ahī	Ham hī, han, āhaĩ	Ham-man ān, han, hawan	Āmē-mānē āhā	159. We are.
Tōy āhē	Tum-hich hō, āhō	Tum-man āw, hau, hawau	Tumē-mānē āha	160. You are.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghelī (Rewa).
161. They are . . .	Wai sab haĩ . . .	Wai bāṭen, ahaĩ or han . . .	Ui haĩ . . .	Uĩ haĩ, uĩ āy . . .
162. I was . . .	Ham rahan . . .	Ham rahē . . .	Maĩ rahaũ . . .	Maĩ rahyaũ-tai . . .
163. Thou wast . . .	Tū rahē . . .	Taĩ rahē . . .	Tui rahas . . .	Taĩ rahē-has, taĩ rahē-tai . . .
164. He was . . .	Ū rahā . . .	Ū rahē . . .	Wō rahai . . .	Wā rahā-tai . . .
165. We were . . .	Ham sab rahai . . .	Ham rahē . . .	Ham haten (<i>Kananjī</i>) . . .	Ham rahen-hai, ham rahen-tai . . .
166. You were . . .	Tum rahai . . .	Tũ rahehu . . .	Tum raheu . . .	Tũ rahyā-hai, tũ rahyā-tai . . .
167. They were . . .	Wai rahai . . .	Wai rahen . . .	Ui rahaĩ . . .	Uĩ rahē-haĩ, uĩ rahē-tai . . .
168. Be . . .	Hō . . .	Hōy . . .	Hō . . .	Hōy . . .
169. To be . . .	Hōb . . .	Hōb . . .	Hōb . . .	Hōb . . .
170. Being . . .	Hōt . . .	Hōtē . . .	Hōt . . .	Hōt . . .
171. Having been . . .	Hōe-kāĩ . . .	Hoi-kāĩ . . .	Hō-kāĩ . . .	Hoi-ke . . .
172. I may be . . .	Ham hōy-sakit-hai . . .	Kajat ham hōĩ . . .	Maĩ hateũ . . .	} (<i>Kananjī</i>) { Maĩ hoi sak ^a teō-hai . . . Maĩ hoihaũ . . .
173. I shall be . . .	Ham-hōb . . .	Ham hōb . . .	Maĩ huihaũ . . .	
174. I should be . . .	Ham-kā hōy-kā-chāhĩ . . .	Ham-kā hōĩ-kā chāhĩ . . .	<i>Ditto</i> . . .	Mohĩ hōbā chāhĩ . . .
175. Beat . . .	Mārau . . .	Māru . . .	Mārau . . .	Mār . . .
176. To beat . . .	Mārab . . .	Mārab . . .	Mārab . . .	Mārab . . .
177. Beating . . .	Mārat . . .	Mārat . . .	Mārat . . .	Mārat . . .
178. Having beaten . . .	Māri-kāĩ . . .	Māri-kāĩ . . .	Mār-kāĩ . . .	Mār-ke . . .
179. I beat . . .	Ham mārat-hai . . .	Ham mārat-bāṭi . . .	Maĩ māraũ . . .	Maĩ mārat-haũ, maĩ mar ^a tyaũ-hai . . .
180. Thou beatest . . .	Tū mārat-hai . . .	Taĩ mārat-bāṭis . . .	Tui māres . . .	Taĩ mar ^a tē-hai, taĩ mar ^a tē-has . . .
181. He beats . . .	Ū mārat-hai . . .	Ū mārat-bāṭai . . .	Wō mārat-hai . . .	Wā mārat-hai . . .
182. We beat . . .	Ham mārat-hai . . .	Ham mārat-bāṭi . . .	Ham mārat-hai . . .	Ham mārat-hai, ham māri-thai . . .
183. You beat . . .	Tum mārat-hai . . .	Tũ mārat-bāṭehu . . .	Tum mārau . . .	Tum mar ^a tyā-hai . . .
184. They beat . . .	Wai mārat-haĩ . . .	Wai mārat-bāṭen . . .	Ui mārat-haĩ . . .	Uĩ mārat-haĩ . . .
185. I beat (<i>Past Tense</i>) . . .	Maĩ mārũ . . .	Ham mārā . . .	Maĩ māre-raheũ . . .	Maĩ māreō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tū mārau . . .	Taĩ māre-rahē . . .	Tui māre-rahās . . .	Taĩ mārē . . .
187. He beat (<i>Past Tense</i>) . . .	Un-nē mārīs . . .	Ū mārīs . . .	Ui mārīs-rahai . . .	Wā mārīs . . .

Baghelī Gōṇḍī (Bewa).	Gōḍwānī (Mandla).	Chattīsgarhī (Raipur).	Bhulīā (Sonpur State).	English.
On āhī	Unhī haī, hōhī, āhaī . .	Wō-man āy, haī, hawaī .	Ō-mānē āhen	161. They are.
Mōy rahyō	Maī rahō	Maī rahēw	Muī rahen	162. I was.
Tōy rahē	Tōy rahes	Tē rahē, rahes	Tuī rahes	163. Thou wast.
Ū rahisi	Ū rahis	Wō-har rahis	Ō rahis	164. He was.
Ham rahili	Ham rahē	Ham-man rahen	Āmē-mānē rahē	165. We were.
Tōy rahili	Tum rahē	Tum-man rahew	Tumē-mānē rahen	166. You were.
On rah ^a li	Un rahin	Wō-man rahin	Ō-mānē rahin	167. They were.
Bhai	Hōy	Hō	Haē	168. Be.
Hōb	Hōwek-lā	Hōnā . . . .	.....	169. To be.
Hōt rahā-tē	Hōwat	Hōt . . . .	.....	170. Being.
.....	Hōy-ke	Hō-ke	Hebār rahis	171. Having been.
Mōy hoi jāteū	Mōy hōy sak ^t -hū	Maī hōhaū	Muī hai pār ^a hū	172. I may be.
Mōy hoi jāb	Maī hōt ^a hū	Maī hōhaū . . . .	.....	173. I shall be.
.....	Mō-lā hōn chāhi	Maī huye rahe huihō . . . .	.....	174. I should be.
Mārū	Mār	Mār	Mārma	175. Beat.
.....	Māran-lā	Mār ^a nā	Mār ^a bē	176. To beat.
Mārat-mārat	Mārat	Mārate	Mārut	177. Beating.
.....	Mār-ke	Mār-ke	Mār-ka	178. Having beaten.
Mōy mār ^a thō	Maī mār ^a t-āhō	Maī mār ^a t-aū	Muī mār ^a thā	179. I beat.
Tōy mār ^a thas	Tōy mār ^a t-āhis	Taī mār ^a thas	Tuī mār ^a thuas	180. Thou beatest.
Wohi mār ^a rath	Ū mār ^a t-āhai	Wō-har mār ^a thai	Ō mār ^a thiē	181. He beats.
Ham mār ^a thai	Ham mār ^a t-āhē	Ham-man mār ^a than	Āmē-mānē mār ^a thuā	182. We beat.
Tōy mār ^a thai	Tum mār ^a t-āhō	Tum-man mār ^a thō	Tumē-mānē mār ^a thua	183. You beat.
On mār ^a thē	Un mār ^a t-āhaī	Wō-man mār ^a thaī	Ō-mānē mār ^a thiē	184. They beat.
Mōy mār ^a lū	Mōy māre-hō	Maī mārēw	Muī mārīē	185. I beat (<i>Past Tense</i>).
Tōy mār ^a li	Tōy māre-rahē	Taī mārē, māres	Tuī mārīes	186. Thou beatest (<i>Past Tense</i>).
Ū mār ^a lisi	Ū mārīs-rahē	Wō mārīs	Ō mārīs	187. He beat (<i>Past Tense</i>).

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswāri, Unao).	Baghēli (Rewa).
188. We beat (<i>Past Tense</i>).	Ham māren . . .	Ham mārā . . .	Ham mārā-rahai . . .	Ham māren . . .
189. You beat (<i>Past Tense</i>).	Tum mārū . . .	Tum māreo . . .	Tum māre-rahau . . .	Tũ mārā . . .
190. They beat (<i>Past Tense</i>).	Wai mārīn . . .	Wai mārīn . . .	Un mārā-rahai . . .	Uĩ mārīn . . .
191. I am beating . . .	Ham mārāt-hai . . .	Ham mārāt-ahī . . .	Maĩ mārāt-haũ . . .	Maĩ mār rahyaũ-hai . . .
192. I was beating . . .	Ham mārāt-raham . . .	Ham mārāt-rahē . . .	Maĩ mārāt-rahau . . .	Maĩ mār rahyaũ-tai . . .
193. I had beaten . . .	Ham māren . . .	Ham mār-chukā-ahī . . .	Maĩ māre-haũ . . .	Maĩ maryaũ tai . . .
194. I may beat . . .	Maĩ mār sakat-hũ . . .	Chāhē ham mārī . . .	Maĩ mār sakat-haũ . . .	Maĩ maraũ . . .
195. I shall beat . . .	Ham mārāb . . .	Ham mārāb . . .	Maĩ marihaũ	Maĩ marihaũ . . .
196. Thou wilt beat . . .	Tũ marihai . . .	Taĩ mar ^a bē . . .	Tui marihai	Taĩ marihē, tũ maribē . . .
197. He will beat . . .	Ū mārī . . .	Ū marihai . . .	Wō marihai	Wā mārī . . .
198. We shall beat . . .	Ham mārāb . . .	Ham mārāb . . .	Ham marihaĩ	Ham mārāb . . .
199. You will beat . . .	Tum mar ^a bau . . .	Tũ marihau . . .	Tum marihan	Tum marihā . . .
200. They will beat . . .	Wai marihaĩ . . .	Wai marihaĩ . . .	Ui marihaĩ	Uĩ marihaĩ . . .
201. I should beat . . .	Ham-kā mārāĩ-kā chāhī . . .	Ham-kā mārāĩ chāhī . . .	Mahĩ-kā mārāĩ-kā chāhī . . .	Mōhĩ mārā chāhī . . .
202. I am beaten . . .	Ham mārā gayen-hai . . .	Ham mārī gā-ahī . . .	Maĩ mārā gā-haũ . . .	Maĩ mārā jātyaũ hai . . .
203. I was beaten . . .	Ham mārā gayen-rahā . . .	Ham mārī gā-rahē . . .	Maĩ mārā gā-rahau . . .	Maĩ mārā gayaũ . . .
204. I shall be beaten . . .	Ham mārā jāb . . .	Ham mārī jābai . . .	Maĩ mārā-jaihaũ . . .	Maĩ mārā jaihaũ . . .
205. I go . . .	Ham jāit-hai . . .	Ham jāt-ahī . . .	Maĩ jāt-haũ . . .	Maĩ jātyaũ-hai . . .
206. Thou goest . . .	Tũ jāt-hai . . .	Taĩ jāt-ahis . . .	Tui jāt-has . . .	Taĩ jātē hayē, taĩ jātē-has . . .
207. He goes . . .	Ū jāt-hai . . .	Ū jāt-ahai . . .	Wō jāt-hai . . .	Wā jāt-hai . . .
208. We go . . .	Ham jāit-hai . . .	Ham jāt-han . . .	Ham jāit-hai . . .	Ham jāit-hai . . .
209. You go . . .	Tum jāt-hau . . .	Tũ jāt-ahan . . .	Tum jāo . . .	Tum jātyā-hai . . .
210. They go . . .	Wai jāt-haĩ . . .	Wai jāt-ahaĩ . . .	Ui jāĩ . . .	Uĩ jāt-hĩ . . .
211. I went . . .	Ham gayen . . .	Ham gā-rahē . . .	Maĩ gayeũ . . .	Maĩ gayaũ . . .
212. Thou wentest . . .	Tũ gayō . . .	Taĩ gā-rahē . . .	Tui jāt-rahai . . .	Taĩ gayē . . .
213. He went . . .	Ū gāē . . .	Ū gā rahā . . .	Wō gā-rahai . . .	Wā gā . . .
214. We went . . .	Ham gayan . . .	Ham gawā rahē . . .	Ham gayen . . .	Ham gayen . . .

Baghelī Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattisgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Ham mārili . . .	Ham māre-rahē . . .	Ham-man māren . . .	Ām-mānē mārīē . . .	188. We beat (<i>Past Tense</i>).
Tōy mār ^{li} . . .	Tum māre-rahō . . .	Tum-man mārew . . .	Tum-mānē mārīē . . .	189. You beat (<i>Past Tense</i>).
On mār ^{li} . . .	Un mārin-rahāī . . .	Wō-man mārin . . .	Ō-mānē mārin . . .	190. They beat (<i>Past Tense</i>).
Mōy mārāt-lāg-haū . . .	Maī mārāt-rahō . . .	Maī mārāt-haū . . .	Muī mār ^{thua} . . .	191. I am beating.
Mōy mārāt rah ^{leū} . . .	Maī mārāt-rahō . . .	Maī mārāt-rahēw . . .	Muī mārūt-rihē . . .	192. I was beating.
Mōy mārāt rah ^{leū} . . .	Maī māre-rahō . . .	Maī māre-haū . . .	Muī mār rahē . . .	193. I had beaten.
Mōy mār ^{teū} . . .	Maī mār sakat-hō . . .	Maī mār ^{teū} . . .	Muī mār ^{bē} pār ^{hū} . . .	194. I may beat.
Mōy mārūm . . .	Maī mārāhū . . .	Maī mārīhaū . . .	Muī mār ^{hū} . . .	195. I shall beat.
Tōy mārībē . . .	Tum mār ^{hō} . . .	Taī mār ^{bē} . . .	Tuī mārīhas . . .	196. Thou wilt beat.
Ū mārī . . .	Ū mār ^{hi} . . .	Wō mārīhai, mārī, mār ^{hi} . . .	Ō mār ^{he} . . .	197. He will beat.
Ham mārāb . . .	Ham mār ^{hē} . . .	Ham-man mārāb, mārīhan . . .	Ām-mānē mār ^{ma} . . .	198. We shall beat.
Tōy mārībē . . .	Tum mār ^{hō} . . .	Tum-man mārīhau . . .	Tum-mānē mārīha . . .	199. You will beat.
On mārīhi . . .	Un mār ^{hi} . . .	Wō-man mārīhaī . . .	Ō-mānē mār ^{hen} . . .	200. They will beat.
.....	Mō-lā mārān chāhī . . .	Maī māre-rahiteū . . .	Muī mār-rah ^{thā} . . .	201. I should beat.
Mōy mārī gayeū . . .	Maī māre gaye-haū . . .	Mō-lā mārāt-haī . . .	Muī mārā jāhū . . .	202. I am beaten.
Mōy mārī gailiū . . .	Maī māre gaye-rahō . . .	Mō-lā mārāt-rahin . . .	Muī mārā jā-rathā . . .	203. I was beaten.
Mōy mārī jāib . . .	Maī mārāl jāhū . . .	Mō-lā mār ^{hi} . . .	Muī mārā jāe-rathā . . .	204. I shall be beaten.
Mōy jāthū . . .	Maī jāt-hū . . .	Maī jāthaū . . .	Muī jā-hū . . .	205. I go.
Tōy jāth ^{yēs} . . .	Tōy jāt-his . . .	Taī jāthas . . .	Tuī jā-has . . .	206. Thou goest.
Ū jāthai . . .	Ū jāt-hai . . .	Wō jāthai . . .	Ō jā-he . . .	207. He goes.
Ham jāthai . . .	Ham jat-hī . . .	Ham-man jāthan . . .	Ām-mānē jā-hā . . .	208. We go.
Tōy jāthayē . . .	Tum jāt-hō . . .	Tum-man jāthau . . .	Tum-mānē jā-ha . . .	209. You go.
On jāthayē . . .	Un jat-haī . . .	Wō-man jāthaī . . .	Ō-mānē jā-hen . . .	210. They go.
Mōy gayal rah ^{leū} . . .	Maī gayō . . .	Maī gayēw . . .	Muī jāe rahen . . .	211. I went.
Tōy gayal rah ^{li} . . .	Tōy gayō . . .	Tē gayē . . .	Tuī gaes . . .	212. Thou wentest.
Ū gayal rahal . . .	Ū gaīs . . .	Wō gaīs . . .	Ō gaes . . .	213. He went.
Ham gayal rah ^{li} . . .	Ham gayō . . .	Ham-man gayen . . .	Ām-mānē gāē . . .	214. We went.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghelī (Rewa).
215. You went . . .	Tum gayau . . .	Tũ gawā rahē . . .	Tum gayeu . . .	Tum gayā . . .
216. They went . . .	Wai gayan . . .	Wai gawā rahen . . .	Ui gē . . .	Uĩ gē . . .
217. Go . . .	Jāo . . .	Jā . . .	Jāo . . .	Jā . . .
218. Going . . .	Jāt . . .	Jāt . . .	Jāt . . .	Jāt . . .
219. Gone . . .	Gawā . . .	Gai . . .	Gā . . .	Gā . . .
220. What is your name ? .	Tuhār kā nāw hai ? .	Tohār nāw kāw ahai ? .	Tōr kā nāu hai ? .	Tumbār kā nāw hai ? .
221. How old is this horse ?	Ī ghōrā katik din-kāĩ hai ? .	Eh ghōraunā-kāĩ umir kāw ahai ?	Ih ṭaṭuwā-kēr umir kā hōĩ ?	Yā ghōr ket*nē din kā hai ?
222. How far is it from here to Kashmir ?	Ihā-sē Kasmir katik dūr hai ?	Kasmir hiā-tē kat*nē pallē ahai ?	Ih thāu-tē Kasmir kat*nī dūr ?	Kasmir hiā-tē ket*nī dūri hai ?
223. How many sons are there in your father's house ?	Tuh*rē bāp-kē ghar-mā kai beṭ*wā hai ?	Toh*rē bāp-kē pariwar-mā kai beṭ*wā han ?	Tōrē bāp-kē ghar-mā kat*nē larik*wā hai ?	Tumhārē bāp-kē ghar-mā ket*nē larikā hai ?
224. I have walked a long way to-day.	Ham-āj bahut dhēr chalen .	Āj ham bahut sewāi chalē .	Maĩ āj bahut dūr chaleũ .	Āj maĩ bahut chalyaũ hai .
225. The son of my uncle is married to his sister.	Ham*rē pittī-kē beṭ*wā-kāĩ biyāh un-kēr bahinī-sē bhawā hai.	Hamār pitāut bhāi wahi-kērī bahin-tē bihā ahai.	Mōrē kākā-kēr beṭ*wā uhi-kāĩ bahinī-kāĩ biyāhā-hai.	Mōrē kākā-kēr larikā wō-ki bahinī kā biyāhā hai.
226. In the house is the saddle of the white horse.	Us ūjar ghōrā-kāĩ chār-jāmā ghar-mā hai.	Ujar*kē ghōraunā-kāĩ chār-jāmā ghar-mā ahai.	Ujar*kā ghōrā-kēr chār-jāmā ghar-mahiyā dharā-hai.	Ujjar ghōrē-kāĩ kāṭhī ghar-mā hai.
227. Put the saddle upon his back.	Uk*rē piṭh-par chār-jāmā dhar-dēo.	Char-jam*wā wok*ri piṭh-pai dhāĩ-dēo.	Uhi-kī piṭhī-par jin dharau.	Wō-khē piṭh-mā palaĩchā (or kāṭhī) dhāĩ-dē.
228. I have beaten his son with many stripes.	Ham wok*rē beṭ*wā-kā dhēr bēt mārēn.	Ham wok*rē beṭ*wā-kā kayū gōdī-tē mārā.	Maĩ uhi-kē beṭ*wā-kā bahut bētan-sē mārēũ.	Wō-khē larikā kā maĩ kairu chab*kā mārēo.
229. He is grazing cattle on the top of the hill.	Ō par*bat-kī chōṭī-par gōrū charāwat-hai.	Ū pahar*wā-kē up*ra har*hā charāwat-ahai.	Wō dhur pahārī-par har*hā charāwat-hai.	Pah*ri-kē ūpar wā gōrū charābat-hai.
230. He is sitting on a horse under that tree.	Ō wai bir*wā-kē tarē ghōrā-par baiṭh-hai.	Ū ghōrā-par wahi bir*wā tarē baiṭh-ahai.	Wō ghwārā-par ui bir*wā-kē tarē baiṭhat-hai.	Wā bir*wā-kē nichē wā ghōrē par chapā hai.
231. His brother is taller than his sister.	Ō-kar bhāi ap*nī bahin-sē dhēr ūch hai.	Wō-kar bhāi wok*ri bahin-tē bar*war ahai.	Uhi-kar bhāi uhi-kī bahinī-tē lambā hai.	Wō-kar bhāi wō-khī bahinī-sē lammā hai.
232. The price of that is two rupees and a half.	Ō-kāĩ dām dhāĩ rupaiyā hai.	Ō-kar dām aṛhāĩ rupaiā bāṭai.	Uhi-kāĩ dām aṛhāĩ rupaiyā hawāĩ.	Wō-kar dām aṛhāĩ rupiā hai
233. My father lives in that small house.	Hamār bāp wahi jhōpariyā-mā rahat-hai.	Ham*ra bāp wahi chhot*ki bakh*ri-mā rahat-bāṭai.	Mōr bāpu ui chhōṭī bakh*ri-mā rahat-hai.	Mōr bāp wā chhot*kayē ghar-mā rahat-hai.
234. Give this rupee to him	Ī rupaiā ō-kā dāĩ-dēo .	Ī rupaiā wahi-kā deh .	Ih rupiyā uhi-kā dāĩ-dēu .	Yā rupiā wō-kā dāĩ-dyā .
235. Take those rupees from him.	Ō rupaiā un-sē lāĩ-lēo .	Ū rupaiwan wahi-sē lāĩ-lēhu.	Uhi-tē wō rupiyā lāĩ-lēu .	Wō-sē ū rupiā lāĩ-lyā .
236. Beat him well and bind him with ropes.	Ō-kā khūb mārāu aur rassi-sē bādh-dēo.	Wō-kā khūb mārāu aur jēwari-tē bānhi-dēo.	Uhi-kā khūb mārāu aur ras*ri-tē bādhau.	Wō-kā khūb mārāu aur nārā-sē bādhī dārā.
237. Draw water from the well.	Inār-sē pānī bharau .	Kūā-tē pānī-bharā .	Kūā-tē pānī aĩchau .	Kūwā-sē pānī bhari lyā .
238. Walk before me .	Ham*rē āgē chalō .	Ham*rē ag*wā chalu .	Mōrē āgē chalau .	Mōrē āgē-āgē chalā .
239. Whose boy comes behind you ?	Tuh*rē pichhē kē-kar beṭ*wā āwat-hai ?	Toh*rē pāchhē kē-kar larikā āwat-bā ?	Tōrē pāchhū keh-kar beṭ*wā āwat-hai ?	Tumhārē pāchhē kē-kar larikā ābat-hai ?
240. From whom did you buy that ?	Tū kē-sē ō-kā mōl lihan ? .	Tū ū kehi-sē besaheo ? .	Tum keh-tē uhi-kā mwāl linheu ?	Tū wā kē-sē mōl lihā ? .
241. From a shopkeeper of the village.	Gāw-kē dūkān-wālē-sē .	Gāwan-kē ēk baipārī-tē .	Gāw-kē yāk dūkān-dār-tē .	Gāō-kē ēk dūkān-wālē-sē .

Bazheli Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattisgarhī (Raipur).	Bhulā (Sonpur State).	English.
Tōy gayal rah ^{alē} . . .	Tum gayō	Tum-man gayew . . .	Tum-mānē gae . . .	215. You went.
On gayal rah ^{ali} . . .	Un gain	Wō-man gain	Ō-mānē gain	216. They went.
Jātā	Jā	Jō	Jimā	217. Go.
Jāt-jāt	Jāt-hai	Jāwat, jāt . . . . .	.....	218. Going.
Gayal	Gais	Gaye . . . . .	.....	219. Gone.
Tōr nāu kā bā ? . . .	Tōr kahin nāw ? . . .	Tōr kā nāw hai ? . . .	Tōr kǎē nārē ? . . .	220. What is your name ?
Ī ghōr kit ^{anā} būṛh bā ? .	Ī ghōṛā-kēr umir kit ^{anā} hai ?	Wō ghōṛā-ke kat ^{anē} umar hai ?	Ī ghodā-ke kētē baes huē ?	221. How old is this horse ?
Īhā-lē Kāsmir kit ^{anā} durihā bā ?	Yahā-sē Kāsmir kit ^{anā} durahiyā hai ?	Kāsmir yahā-lē katek dūr hai ?	I-nu Kāsmir kētē dūr āhi ?	222. How far is it from here to Kashmir ?
Tōr bāp-ke ghar-mē kai-thē larikā bāṭai ?	Tumhār dādā-kēr ghar-mē kit ^{anā} lar ^{akā} hōhi ?	Tōr bāy-ke ghar-mē kē jhan lar ^{akā} hai ?	Tamar buā gharē kētē pilā āhen ?	223. How many sons are there in your father's house ?
Āju mai ^{ai} bahut durihā-lē ailū.	Āj bahut durahiyā gaye-rahō.	Āj mai ^{ai} khūb kīj ^{arēw} .	Aij muī baḍā dūr chaliē .	224. I have walked a long way to-day.
Mōr kakā-kar larikā ō-kar bahin-kē bihāl bāṭi.	Hamār māmū-kēr lar ^{akā} ū-kar bahini-lā bihāis.	Mōr kakā-ke bētā-ke bihāw wō-kar bahini saṅg hōt-hai.	Mara kakā-ka bētā akar bhaīn-kē bihā hāis-hē.	225. The son of my uncle is married to his sister.
Ūjar ghōr-kar palaichā gharē dharal ahai.	Ghar-mē pāṛi ghōṛā-kēr zīn hai.	Wō ghar-mē wō ūjar ghōṛā-ke khogir hai	Ō dhob ^{alā} ghudā-ka jin ē gharē āhi.	226. In the house is the saddle of the white horse.
Okh ^{arē} piṭhē palaichā dhaidē.	Palaichā māṛō piṭhār-mē .	Wō khogir-lā wō-kar piṭh-mē dhar-dē.	Jin ak ^{ara} piṭhi lad-dē .	227. Put the saddle upon his back.
Okh ^{arē} larikā mār ^{atūkhūb} chap ^{kai} -chap ^{kā} .	Mutt ^{kē} chābuk-sē māryō ū-kar chhauwā-lā.	Maī wō-kar bētā-lā khūb chat ^{kan} mārēw.	Muī ak ^{ara} bētā-kē niṭhār bēt-nē mārīs-hā.	228. I have beaten his son with many stripes.
.....	Ū dhōran-lā dōḡ ^{ari} upar charāt-āhai.	Wō-har pahār upar dhōr charāwat-hai.	O dungri-nē gāe ḍammur charāthiē.	229. He is grazing cattle on the top of the hill.
.....	Ū rūkh-kēr tarī ghōṛā-kēr jōrē baiṭhis-hai.	Wō-har ghōṛā upar wō jhār-ke khāwē-mē baiṭhā-hai	Ō gachh talē ghudā-nē basis-hē.	230. He is sitting on a horse under that tree.
.....	Ū-kar bhāi dhāḡā hais āpan bahini-sē.	Wō-kar bhāi ō-kar bahini-lē ūch hai.	Akar bhāi akar bhaīn-nu dōṅg āhi.	231. His brother is taller than his sister.
.....	Wō-kar mōl dō rupaiā aur ādhā hai.	Wō-kar kimat aṛhāi rup ^{ya} hai.	Akar dām aḍhāe ṭānkā āhē .	232. The price of that is two rupees and a half.
.....	Hamār dādā wō kuriyā-mē rahat-hai.	Mōg bāp wō chhōṭe ghar-mē rathai.	Mara buā suru gharē āhē .	233. My father lives in that small house.
.....	Ī rupaiā ō-lā dē-dē . . .	Yē rup ^{ya} lā wō-lā dē-dē .	I ṭānkā-ṭā a-khē dē . . .	234. Give this rupee to him.
.....	Un rupaiān-lā ū-kar-sē lāī-lē.	Wō-kar-mēr-lē wō rup ^{ya} lē-lē.	Akar-nu i ṭānkā jā-ka lēk-jā.	235. Take those rupees from him.
.....	Ō-lā khōb mār-ke, ō-lā rassi-sē bādh-dē.	Wō-lā khūb mār aur dōri-mē bādh-dē.	A-khi khōb mār āur ḍurē bānd da.	236. Beat him well and bind him with ropes.
.....	Kuṡā-sē pāni jhikō . . .	Kuā-lē pāni nikāl . . .	Kū-nu pāni ghich . . .	237. Draw water from the well.
.....	Hamār āgū rēg . . .	Mōr āgū chal . . .	Mara āga chāl . . .	238. Walk before me.
.....	Kē-kar lar ^{akā} tumhār (or tōr) piṭhē āt-hai ?	Tōr pāchhū kā-kar lar ^{akā} āwat-hai ?	Kāk ^{ara} bētā tara pachhē pachhē āthiē ?	239. Whose boy comes behind you ?
Kāy ^{sē} taī mōl lih ^{alē} ? .	Kē-kar-kahā-lē kharidē ō-lā ?	Taī wō-lā kā-kar-mēr-lē liyē ?	I-ṭā kākar-nu ghēnis ha ? .	240. From whom did you buy that ?
Gāw-kar dukān-lē . . .	Gāw-kē dōkān-dār ṭhin-sē .	Wō gāw-ke dukān-dār-mēr-lē.	I gā-ka mahājan-nu . . .	241. From a shopkeeper of the village.

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NOTES

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